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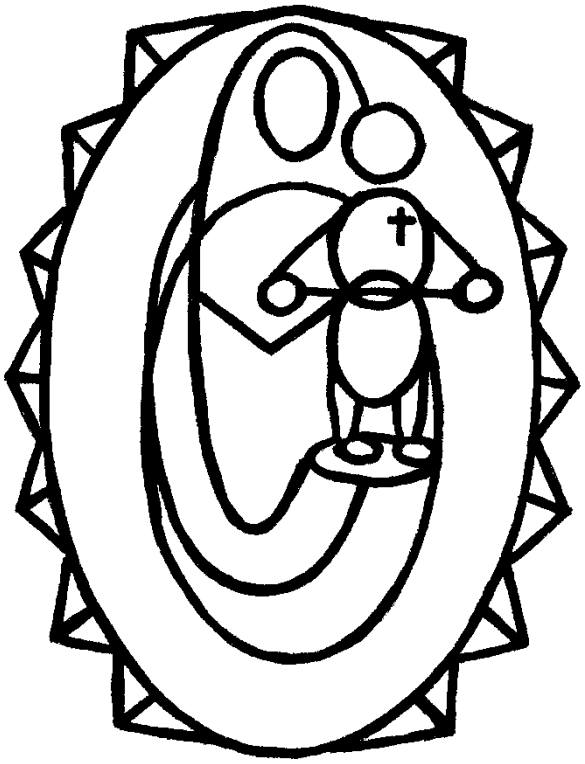
LET US DEFEND OUR FAITH ACCOMPANIED BY MARY

COPY AND DISSEMINATION IS ALLOWED

THIS IS A REFERENCE BOOK
WHICH ANSWERS QUESTIONS ABOUT OUR HOLY MOTHER,
WRITTEN IN SIMPLE LANGUAGE.

HERE ONE FINDS **ALL** THERE IS TO KNOW ABOUT MARY,
AS A RESULT OF SUMMING UP THE CATHOLIC DOCTRINE ABOUT HER;
CULMINATING 12 YEARS OF STUDY AND WORK.

THIS BOOK IS ABOUT CATHOLIC DOCTRINE AND TEOLOGY,
TO THE REEDER KNOW AND LOVE JESUS AND CHURCH
BY THE MEANS OF MARY.
IT IS NOT ABOUT PARTICULAR DEVOTIONS



MISSIONARIES OF MARY
LIMA - PERÚ

AUTHORIZED TO BE PRINTED BY BISHOP OSCAR ALZAMORA R.

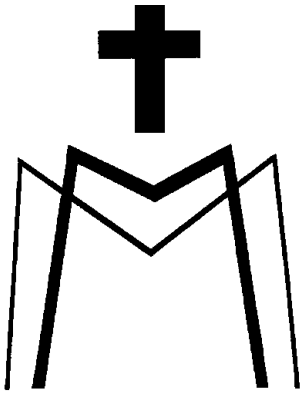
ORIGINAL TEXT IN SPANISH, TRANSLATED INTO ENGLISH AND FRENCH BY NON-PROFESSIONALS

It is recommended to first read the most simple to understand that is THE LIFE AND ATTITUDES OF MARY. Then the theme of MARY IN THE ANNUNCIATION, which has 4 pages, to be the MINIMUM that a Christian should know about the common Mother of all human beings.
From there you can delve into the topic you are looking for, according to the index.
The book is developed in an entertaining and fun way on **YOUTUBE** on the channel of **Misioneros de Maria de Lima Peru** in 10-minute chapters.

NOTE: If the reader finds some information in another book that is not included here, according to the topics and chapters treated, please communicate this to us and you will be awarded.

To print the book use the A4 format and consider the even pages to the left

MISSIONARIES OF MARY



We call ourselves the Missionaries of Mary because we belong to Her. This work culminating 12 years of study and experience, as well as the others, was done without taking into account how much work was contributed by each member to the final result; since we all form one and the same body and what is done by one is done by all.
The Missionaries of Mary wish that in all parishes there be formed missionary groups that spread the love for Jesus and for the Mother Church by means of Mary, at the same time encourage the **UNITY OF CHRISTIANS under a common Father and Mother**; since it is known that the source of doubts and problems that some have about Mary is ignorance of the truth about Her.

The Missionaries of Mary love God by seeing Him and serving Him in the neighbor, as a form of imitating Mary. Besides helping at the hospital Saint John of God, in the Fraternity of Sick and people with low economic means, we have as our principal objective: to spread the knowledge and love of Jesus and of the Church through the Mother of God and Our Mother, BY ALL MEANS. To achieve it, and knowing that the way to love a person one must know that person, we have formed a kind of PUBLICITY AGENCY OF MARY to spread the catholic doctrine in this regard; where we carry out the following activities, mainly:

DIRECT MEANS
We are at the disposal of any person who wants to know our beloved Mother better and through Her to love Jesus, by taking them as EXAMPLES for our lives. For that reason we give FREE TALKS about Mary and WE SOLVE DOUBTS about Her, just asking to our email: misionerosdemaria.lima.peru@gmail.com

WRITTEN MEANS
1) We distribute the BOOK "Let Us Defend Our Faith Accompanied by Mary" that contains ALL that one must know about Mary.
2) We distribute PAMPHLETS, which contain the ESSENTIAL things one must know about Mary.
3) We distribute LEAFLETS, which contain the MINIMUM one must know about Mary.
All these publications are free and their copying and dissemination is allowed. They can be obtained in some free virtual libraries or directly at the following link:
https://1drv.ms/u/s!As5mhEQoJrJTgr9wMC1b3vpUni0DtQ?e=ISIffq

ELECTRONIC MEANS - YOUTUBE
Through Internet. On YOUTUBE, on the **MISIONEROS DE MARIA DE LIMA PERU** channel**.** Where this entire book is developed in an informal and fun way, divided into themes and chapters of 10 MINUTES each. Once inside the channel, go to PLAYLISTS, where all the topics and their chapters appear already joined.
https://www.youtube.com/channel/UC-KxVY4gji777ecUu9j0vBw/videos

RADIO MEANS
Through the youthful and informal space: "A MOMENT WITH MARY"; which lasts: 15 MINUTES.
We have 70 programs of this space; recorded on digital format and ready to go through a radio station.

TELEVISION MEANS
Through the youthful and informal space: "A MOMENT WITH MARY"; which lasts: 10 MINUTES.
We have 70 programs of this space; recorded in digital format MP4, ready to be played on a television station.

WE DEVOTE THIS WORK TO OUR MOTHER
AND BY HER MEDIATION
TO CHRIST IN OUR BROTHERS

1 NAME:

Missionaries of Mary of the parish or place to which one belongs (because one belongs to Mary and to that place)

2 PLACE AND MEETING HOUR:

The most adequate site; an hour and a half before mass

3 OBJECTIVES:

One realizes that the youth and especially children, without the need to belong to a religious order, form in different places

PUBLICITY AGENCIES OF MARY (by spreading the knowledge and love for Jesus and for the Church through Mary, by all means) through:

1.- FRIENDSHIP:

To find God in a friend who serves as basis and union in the group

2.- SPIRITUAL GROWTH:

To know and imitate Jesus and Mary

3.- APOSTOLATE:

To serve Jesus in our needy neighbor, and doing this with Mary in our heart

4.- DIFFUSION OF THE LOVE FOR JESUS BY MEANS OF MARY:

Principal objective. To encourage Christian unity under a common Father and Mother

4 MINIMAL BASIC MEANS TO ACHIEVE OBJECTIVES

1.- FRIENDSHIP:

1) Within each group meeting, to share friendship; half an hour

2) To celebrate the birthdays and go on excursions twice a year

3) To make the group known by all means to increase it; once a year

2.- SPIRITUAL GROWTH:

1) Within each group meeting to know Jesus and Mary; half an hour

2) To read the book "Let Us Defend Our Faith Accompanied by Mary" before, or during each meeting; a page per week

3) Spiritual Withdrawal; once a year

3.- APOSTOLATE:

1) To support active participation in masses, encouraging the collaboration of other children and youths; once a week

2) To serve hospitalized children; six times a year

3) To prepare children for First Communion, as principal source of future missionaries; once a year

4.- DIFFUSION OF THE LOVE FOR JESUS BY MEANS OF MARY:

1) Make Mary known; Always and by all means

2) To give talks on Mary; four times a year

3) To organize Inter-Parish Marian Meetings; once a year

5 BASIC DUTIES OF ACTIVE ASSOCIATES:

1.- To imitate Jesus and Mary

2.- To be ALWAYS ready to do apostolic work, minimum two hours a week

3.- To avoid giving material aid (it is better to give spiritual aid)

4.- To pray daily the Missionary Catena

5.- To attend meetings punctually and regularly

6.- To keep internal matters secret

7.- To increase the number of associates

6 INTERNAL ORGANIZATION AND INTEGRATING ASSOCIATES:

1.- SPIRITUAL DIRECTOR: Priest support

2.- SERVANT: Represents the group, directs it serving and collaborating with all (is an elected active associate)

3.- OFFICIALS: Are 4, according to each objective (charges are rotary, last a year and are for active associates)

OFFICIAL OF DIFFUSION: Responsible for the diffusion of Jesus and the Church through Mary

OFFICIAL OF APOSTOLATE: Responsible for apostolate

OFFICIAL OF SPIRITUAL GROWTH: Responsible for spiritual growth in the group and TREASURER

OFFICIAL OF FRIENDSHIP: Responsible for the internal friendship, of spreading and increasing the group

4.- CONSECRATED ACTIVE MISSIONARIES: Are the associates that have as minimum two years of regular assistance to the group and have given three talks (Consecration to Mary must be public, 8 of December)

5.- ACTIVE MISSIONARIES ON TRIDE: They are children and youths of all ages, 7 years or more

6.- COLLABORATORS: Help, with their prayer or works, to fulfil objective (their assistance to the group is irregular)

7.- AUXILIARY MISSIONARIES: Support with their prayer (a weekly rosary and daily catena). They do not attend weekly meetings

7 AGENDA OF THE MEETING OF ACTIVE ASSOCIATES:

1.- Individual gratefulness

2.- Individual petitions. Upon ending each one repeat the motto: JESUS, ON YOU WE RELY

3.- Prayers: **1)** a Pater Noster; **2)** a Hail Mary; **3)** a Glory; **4)** a prayer to Saint Joseph, Protector of Jesus and Mary; **5)** a Missionary Catena

4.- Offering or Apostolate Report. Here each associate informs the work done for the neighbor during the previous week. Upon ending each individual report he repeats the motto: I AM ALL YOURS MARY

5.- Spiritual growth (1/2 hour). Upon ending this section all together repeat the motto: TO JESUS THROUGH MARY

6.- Section of sharing friendship (1/2 hour)

7.- To end, all attend and support in mass with: monitor, readings, petitions, offering and songs

PROLOGUE AND HOW TO READ THE BOOK

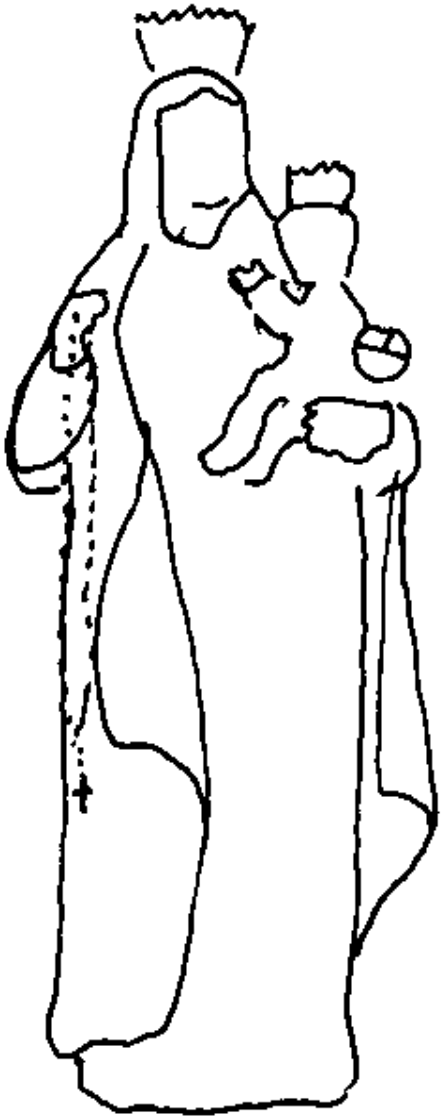
1 Regarding the Mother of God a great number of Christians do not know what to believe and, when they think they know, they do not know how to formulate it; there being a double problem: one regarding the content of faith, and the other regarding its explanations; therefore here it is intended, in addition to presenting Mary as a worthy example to be imitated, to guide regarding her Privileges; giving the knowledge that serves to STRENGTHEN the faith of the reader answering his own questions and those to which he can be submitted in these topics. Being conscious that the source of doubts and problems, of some, is the ignorance of the truth about Her. It is hoped that the reader as a good Christian, without seeking material goods, spreads this knowledge

2 The "Knowledge by Faith" (to know something by believing in it) is better than the material or purely rational proofs. The reasoning presented here do not add anything to what is of faith, but serve to BETTER understand the teaching of the Church and they should not be taken as "proofs" of faith

3 This work has been elaborated by LAYMEN (persons who are of no religious order) a group, formed by children and catholic youths, that live near each other; who, under the objectives: of Friendship, Spiritual growth, Apostolate and DIFFUSION; are united by the same feelings of belonging to Mary to imitate Her, doing all the apostolic works for love of God

4 This work is not a book to be read at a run as a novel. It is rather a FORMULATION of basic concepts and a SUMMARY table of the topics found and discussed in the books indicated in the Bibliography, which have been accommodated to our language. **This book was completed on December 8, 2001** and represents an approximate total of 9,000 pages REDUCED to 60. It was made considering that our principal objective in the Apostolate is that of being Missionaries; spreading the knowledge and love for Jesus and for the Church, through Mary, to encourage the UNITY OF CHRISTIANS under a common Father and Mother as Jesus Christ wished it

5 The book is arranged in a manner that allows having all the necessary information, concerning the chapters into which the different subjects have been divided, which appear in the headings, at one glance; with no need to turn the page



6 Each numeral has the intention of giving a particular idea within the topic in which it is found and **are identified by the number of page and the number in itself (Np,N).** Some numerals or their concepts have been repeated to maintain the independence among topics; and serve as a BASIS or fundamental idea, not to close roads but to open clues, therefore they DO NOT HAVE a final point

7 The topic on MARY IN THE ANNUNCIATION, with 4 pages, because it is a summary of the book; and those written in bold type within the NUMERALS WITH SHADED BACKGROUND, contain the equivalent of 10 pages, and correspond to what is indispensable to know. What is relatively important has been written in BOLD TYPE and contains the equivalent of 20 pages. This was done so, to facilitate the topics to be discussed in a talk, according to the time available. The CONCEPTS that have been defined are underlined as you can see on page 3

8 To honor the privileges of Mary is to honor GOD who is their AUTHOR. The reasons that are given supporting the privileges of Mary and her example can, to some, seem doubtful and even "untruthful"; without the ultimate truth, the objective truth that is being defined, suffering any decrease because of this; since it has been endeavored to present all the positions and mentalities. Only one reason can suffice for some: the fact that Mary is the Mother of God, or the OFFICIAL position of the Crurch (that is indicated in the last number of each topic)

9 The divine maternity, considered integrally, constitutes the first fundamental and basic principle of all the MARYOLOGY (part of the theological science that treats about Mary); **since the SOURCE in Mary of all her supernatural privileges is the fact of being the Mother of God,** that is to say, depends thoroughly on Christ; to the point of being fully in Him, with Him and by Him, to whom She gives in her Maternal Grace

10 We are not perfect, but WE MAKE THE ATTEMPT. **Please write us with any suggestion** to help us to spread the knowledge of Mary, and to try to make the book less imperfect

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Key to finding the concept
(Np , N)
(Page number, topic numeral)

MARY IN THE ANNUNCIATION

SUMMARY OF THIS BOOK – 1

1 THE ANNUNCIATION. Was written by Luke; called "the Historian" because, being a very erudite Syrian-Greek physician and furthermore disciple of the apostle Paul, he wrote for Greeks investigating and proving the facts before aerating them (Luke 1,3). If the only visual witness of the infancy of Jesus was his Mother and it was She who after Pentecost transmitted it; then the two first chapters of Luke were communicated by Mary, though possibly not to Luke himself. In Luke 1,26-38 it says: "After six months, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin espoused to a man named Joseph, of the house of David. And the name of the virgin was Mary. And when the angel had come to her, he said, "Shout for joy, full of Grace, the Lord is with thee." When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be. And the angel said to her: "Fear not, Mary, for thou hast found Grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David, his forefather, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end." But Mary said to the angel, "How shall this happen, since I do not know man?". And the angel answered and said to her, "The Holy Spirit shall come upon thee and the Power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God." But Mary said, "Behold the slave of the Lord; be it done to me according to thy word." And the angel departed from her."

2 In the Annunciation Mary, whose name means possibly "the sublime Lady", was about 14 years old and was espoused" (as bride) to Saint Joseph. Between the engagement and the marriage there elapsed a year; shortly before this year ended the Annunciation of the angel to Mary occurred. She was alone, occupied with her customary labors. She was of a priestly family (as is known by the husband of her relative Saint Elizabeth; maybe her great-aunt) and probably was a descendant of David

3 In all the Annunciation Mary is revealed as the "Woman or Daughter of Sion" or "Sion" (that have the same sense) by excellence, that is to say the faithfull PERSON in whom the salvation promise is made a magnificent reality, the one which REPRESENTS the elected people (the Church). Therefore the angel said to Her "Shout for joy" referring to Sophonia (3,14-17), wherein the "Woman of Sion" is summoned to be glad since the Messiah is already arriving

4 Among the Jews, the name of the person was linked to its mission and STATE; therefore, the angel replaced the proper name of Mary (in that moment he should have called to Her: Shout for joy, Mary ....) for a title given by God as a declaration of love: "full of Grace". The angel ALREADY found Her in that state. God fills with Divine Grace (fills with the Holy Spirit, who sanctifies; John 20,22; the Divine Love, Roman 5,5) whom He most favors; once filled, THERE IS NOT space for sin that is the lack of Grace. The Mother of God had to be IMMACULATE (without Original Sin nor any class of sin); since the absolute purity of the real God made Man, that is Jesus, could not come of something impure

5 "Full of Grace" is a simple translation. Mary spoke Aramaic and in the original GREEK text the angel calls Her: "κεχαριτωμενη" (pronounce: kayharitomainai); that is the perfect participle of the verb "χαριτοω" (pronounce: haritoe) which means to be the object of the Divine Grace and the termination in "οω" indicates, furthermore, fullness. This EXCLUSIVE title means fittingly that: Mary has always been and will always remain, in fullness, much loved and favored, full of Grace

6 "The Lord is with thee" means that God has for Mary a SPECIAL protection (because God has reserved for Her a special mission): God is with Her ALWAYS (God did not leave Her, therefore She never sinned)

7 It was always considered a great event when the angels appeared to people and these paid homage to them. And it was always thus, until with Mary it is seen that an angel greeted Her VENERABLY and filled Her with praises. Mary is Queen and more excellent than the angels because She is the Mother of God and is his first servant

8 The words of the angel impressed Her and She was disturbed, asking Herself "what manner of greeting this might be". She was disturbed, that is to say, She blushed because of a treatment of which She felt unworthy; upon considering the difference between the modest concept that Mary had of Herself and the excellence of the highest expressions with which She was venerated (full of Grace and the Lord is with you)

9 The free and extraordinary docility of Mary in the presence of God is perceived observing her life. She answered with sweetness and silence to the grievous scenes, rough and little understandable; ANALYZING THEM calmly and keeping them in her heart. She never muttered nor showed Herself inconclusive. Such DOCILITY, in freedom, is acquired with much effort and will. She effaced Herself and the use of her maternity to follow her Son as a faithful disciple. From being Queen of Heaven She turned into a DISCIPLE, reducing, humiliating Herself; as her Son had done (who from being God, without needs, turned into Man)

10 To have God, as well as to fulfil the beatitudes are causes of joy (beatified, are the happy in heaven); therefore nobody enjoyed as perfect HAPPINESS as Mary did. Mary, who was praying for the coming of the Messiah (that is to say: of the justice of the salvation) due to her Hunger and Thirst for Justice; was gladdened fully upon knowing, by the angel, that She was going to collaborate with Christ and at the same time with all Humanity for their salvation

11 Mary: the "full of Grace", in whom the Lord is, who converses quietly with the angel in spite of her impression and confusion, and even reflects on his words; COULD NOT have been afraid before the presence of God or of his messenger. When the angel says to Her "Fear not" he means: Do not worry any more (the Lord is helping you)

12 In those times every Jew was praying for the coming of the Messiah mentioned in the prophecies, since the conditions for this were already given. Among other reasons, much time had passed without any prophet appearing and they were mastered by foreigners: the Romans

13 The Divine Grace (or divine love) is always a response to prayer (the one which is a request so that God does what only He can do). **Mary with her prayer was requesting the coming of the Messiah, for all the human race (since She represents it), achieved His coming; therefore the angel said to Her: "Fear not" (that is to say, do not worry any more, your request has been granted) "for thou hast found Grace with God", or rather, the Grace that you WERE SEEKING. With this is being made known to Her that God chooses Her as PARTNER, since She is recognized as the one who has faith IN GOD (that is to say, someone who believes, and HELPS to fulfil the promises of God to Humanity, someone who LOVES). God ASSOCIATED with Mary would save the World, therefore Mary is COREDEEMER (collaborator of the ONLY Redeemer or Savior who is Jesus). She would help: With the offer of her Son EDUCATED by Her, with her maternal love, her faith, her suffering, as woman; at the same time representing Humanity and the Church: to accept salvation and feel pity for Jesus. The principal WORK of this association and cooperation, would be the divine maternity (every mother is a PARTNER of God, because TOGETHER they give life)**

14 As Jesus is God, He cannot be a model: of faith in God, of growth in holiness, nor of union with Himself; therefore Mary is IMPORTANT, since She is the first MODEL in those senses and furthermore as WOMAN, as MOTHER (of God and Ours), and REPRESENTING Humanity and the Church

15 JESUS LEADS TO MARY, AND MARY LEADS MORE FULLY TO THE LORD JESUS; because She is the easiest way (for thus arrived Christ), the shortest (the most rapid), the most perfect (since it is immaculate) and sure way to find Jesus (it is the mission of Mary to lead to Him, always)

16 The angel says to Her in a future sense "Thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus" ("call his name" means, furthermore, among the Jews: to teach) referring to Isaias (7,14) and indicating that here the prophecy is fulfilled said; where it is read of a VIRGIN who not only will conceive but WILL also GIVE birth, to God, remaining a virgin

17 Mary is MOTHER OF HUMANITY AND OF THE CHURCH, spiritually, by giving LIFE to Humanity; that is to say, by giving Christ (who is life, salvation) to Humanity and by collaborating with Him. Furthermore She by being the Mother of God (of Jesus) is Our Mother, because in Him is INCLUDED ALL creation because He is the Head of a Mystical Body that is all Humanity and especially the Church (1-Corinthians 12,27)

18 In Nazareth Our Mother CONCEIVED Humanity and on Calvary GAVE BIRTH to it. And She who only felt joy at the birth of her First-born, experienced mortal anguishes at the birth of her other spiritual children (as was predicted in Isaia 66,7-8)

19 "The Lord God will give him the throne of David, his forefather, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end". Note that the fate of Jesus is WIDENING from David to a kingdom without end; that within the teaching of God this will serve as notice among other things that Mary will continue being prepared, growing ever more, as Mother of the TOTAL Christ (included his Mystical Body, that is, the baptized). God was AMPLIFYING each day the maternal capacity of Mary and her state of being "full of Grace"; so that She was always full of the Holy Spirit (who gave Her all her virtues) and at the same time was growing in Her (as a balloon, always full of air and always being able to grow)

20 "How shall this happen, since I do not know man?"; Mary did not doubt, She only asked about the WAY in which She was going to be Mother. Note that the verb is in the present tense and, therefore, it has a FUTURE sense (as when it is said: I do not marry xxxx). Which means that She does not know, nor intend to know any male (not to know a male means that She does not have sexual-genital relationships with any male). Furthermore it indicates a desire to belong EXCLUSIVITY to God remaining virgin, spiritually as well as physically. Only in this way can her question be explained as someone that would soon be married, and that NORMALLY could have a son with her husband. To suppose that Mary only meant to say that She had not until then “known” any male makes no sense, as She would have “known” one upon marrying. If it sets forth her desire of virginity as a QUESTION in the face of such a gratifying announcement, as it is to be the Mother of the Messiah, it is not reasonable to think that She would have abandoned her decision at a later date

21 "The Holy Spirit shall come upon thee" recalls the Spirit of Genesis (1,2) that was "upon the waters", together with whom the Highest creates life out of nothing. The angel thus expressing to Her, that She would not conceive by male intervention, that She would remain a virgin. And as was seen, it was HER DESIRE to remain in that condition even after being married: Mary is ALWAYS VIRGIN (Note: "brother" in the Bible does not refer NECESSARILY to carnal brothers, and it NEVER uses the PLURAL: the children of Mary nor the children of Joseph)

22 The Holy Spirit was with Mary from her conception (in that moment She was filled with Grace, as the preferred daughter of the God-Father) and the Holy Spirit here descended again UPON HER (upon her TOTAL person: body and soul; not only on her bosom. Making Her Mother of the God- Son), and upon descending again in Pentecost upon Her made Her MORE Mother of the Church (and its spiritual or Mystical Wife). Because of this they are NEVER separated; and as the Holy Spirit is the Love that RESUSCITATES (Romans 8,11), this same love is at work in the ASSUMPTION OF MARY both body and soul into heaven. Furthermore Mary by being "full of Grace" and being with God (without sin), as well as being "blessed art thou among women" by excellence (friend of God; Luke 1,28-42); IS NOT held to the curse (the enmity with God, opposed to the benediction) directed to Adam: "for dust you are and unto dust you shall return"

23 Mary is the Ark of the New and Eternal Alliance, which is the Church; which is a MATERIAL guarantee of the fact that God helps his people. MARY REPRESENTS AND IS A MODEL OF THE CHURCH since She gave Humanity to God; and as in the Ancient Testament a cloud covered with its shade the Ark of the Alliance (Exodus 40,35), to express the help and the presence of God, thus She is covered: "the Power of the Most High shall overshadow thee"; with which GOD will be made present in her bosom. The "Power" is not here a quality of God, but a way of naming God-Father (the Jews avoided pronouncing his name)

24 As holy in the Bible means: with God and by God separated for a mission; and that the Son of Mary is Holy, and that holiness that will be born of Her sanctifies Her herself; it is concluded that Mary is among the persons that God has made HIS separating Her for Himself and his service, for the good of Humanity

25 The title "Son of God" (God-Savior) corresponds to Jesus because He was begotten of the same substance as the God-Father substance (God-Creator) in God-Holy Spirit (God-Love, Unifier; Roman 5,5) that joins them. The Incarnation (that is, the God-Man union in Jesus) makes Him the first-born among all beings, the "Son" by excellence. **The Holy Spirit upon acting in Mary does NOT makes Him Father, He only JOINS the Person of the Son to what is conceived in Mary.** The Holy Spirit was only, mysteriously, the agent that CONDUCTED the creative power originating directly in the Highest. Where it says that as a cloud the Power of the Highest covers Mary, it means that God-Father is made present in her bosom. The Father is who communicates HIS substance and begets the Son, but does it in the Spirit; that is to say, in the field of love that is an intimate UNION of what is internal and of what is external. The Love (the Holy Spirit) joint the Person of the Son (spiritual part) with the human material part given by the Virgin

26 In response to the "How?" of Mary the angel showed Her the Mystery of God, or rather, One God and three Persons; who are: the Holy Spirit that accomplishes the God-Man union, the Highest Father who sends His Son, and the Son that is incarnated in Her; TOGETHER in the response of the angel. The inspiration in Mary of the Holy Spirit without uncovering to Her all the Mystery of the Trinity (situation reserved to heaven) and without eliminating her freedom or her capacity for reflection, on the contrary, INCREASING THEM (since She is full of the Holy Spirit, who gives knowledge and FREEDOM; 2-Corinthians 3,17); gave Her the knowledge necessary to give Her consents to the proposal made to Her by the angel, and an absolute surety as to all that pertains to faith (When the "full of Grace" appears, the presence of the Holy Spirit is immediately noted)

27 The angel, to inform Her MORE about the divine plans, told Her of Elizabeth and her son (who would be the harbinger) and APPARENTLY gave Her a support telling Her that "nothing is impossible to God". But this fact had NOT BEEN requested by Mary and until that moment were only words. **Furthermore it is known by the HISTORY OF THE LIFE OF MARY that She did not need nor requested supports or proofs. She knows that one does not understand God, one ACCEPTS Him, and that He communicates to his creatures the NECESSARY truths; therefore Mary knew very well how to use the WORDS (to speak and to be quiet) at the right time**

28 Mary, intelligent and reflexive, measured exactly her responsibility and in spite of the RISK: problems with Saint Joseph, death by stoning, her intuition of the prophecies of the Messiah as "The Suffering Servant" and "Male of Pains" (Isaie 53,3), the responsibility of educating Him; decided, without consulting anybody, to give her acceptance without any other motive than: her humility, faith, hope and love. **She resigned Herself to the safety of a "normal" marriage with Saint Joseph, She did not doubt nor demanded guarantees. An attitude that She would maintain all her life in spite of her PAINS and sufferings. And from then, upon sensing the future agony of her Son, She was converted into Queen of Martyrs**

29 Mary knew, from the Announcement, all that was necessary for her decision; and that She was going to conceive the Messiah in her virginal "bosom, the Son of God and Redeemer of Humanity. **She by her own will, FREELY and conscientiously, decided to accept the proposal of the angel and be full of HUMILITY "slave (servant) of the Lord"; with which She declared herself at the same time SERVANT OF THE WORLD since the Lord (God) is in ALL that is created, especially in Humanity. In the same way as her Son who came to serve; Mary exists for her Son, that is to say for others; revealing here her universal LOVE consecration and without requesting anything in exchange: as "slave". Jesus and Mary are KINGS OF ALL THAT IS CREATED, because they are at the service of EVERYBODY**

30 Mary was exceptional, but as a human, SISTER OF MEN. She, like any other person, was discovering God. **It must be noted that her greatness was her LOVE united to her faith, not her knowledge.** Therefore though She did not fully nor absolutely understand the Mystery (that is reserved to God), She understood WHAT IS SUFFICIENT. And against all palpable and visible surety; since She was submitted to the proofs of what is invisible, of what is incomprehensible and which contradicts appearances; **Mary had FAITH IN GOD since She believed in and helped God (being his Mother), and surrendered Herself OBEYING Him with her: "be it done to me according to thy word";** that She pronounced in her own name and representing Humanity (She represents it because God willed it and her "be it done" affected the entire world. Jesus comes for ALL). In this response is noted a faith and hope without conditions, a love and surrender without reserve nor limitations, an acceptance of any difficulty desired or permitted by the Father and that She could not change

31 THE FAITH IN GOD (that is to believe in and to help God, it is to love) of Mary already existed from before the Annunciation and proven here, was total and absolute; since She because of her faith CONCEIVED and by the faith GAVE BIRTH to God. It could have been, that if at some moment there had been a lack of faith it would not have been possible to accomplish the miracle; as similarly, but inversely, happened to Peter when walking on the water; in the beginning, all was well; but after some moments, because of little faith that he had at that moment, he began to sink (Matthew 14,29-31). The faith of Mary, before the angel, can be better appreciated upon comparing her attitude with that of Zacharia (in the Annunciation of John the Baptist); who was afraid and DID NOT BELIEVE, becoming mute because of that

32 The main thing is LOVE. In the Annunciation Mary receives FIRST the name of: "full of Grace" (full of Divine Love); THEN, in the Visitation, She receives the name of: "she who has believed"; that is to say, the person committed TO GOD and its vocation (or rather: the plans of God for Her); since it is not the same TO BELIEVE IN GOD (to believe that He exists), as TO BELIEVE GOD (to believe in his promises and to help Him)

33 The emotional STABILITY of the Immaculate before so many sensational situations: the appearance of the angel and his strange proposal, the historical responsibility set by God on Her by having to care for and educate the "King of Kings", the loneliness of her decision; had to come to Her because She was "full of Grace" (2-Corinthians 3,17), with complete MORAL FREEDOM (upon choosing, She always chose the good; similar to God, who cannot wish nor do evil); because the imbalances are generally the result of sin, of SELFISHNESS. If Mary had not been Immaculate her response might have been LIMITED and, therefore, She might not have been thoroughly Mother. Her collaboration is TOTAL because She is sinless

34 Mary from her "be it done" is really and truthfully the MOTHER OF GOD, because Jesus is real God and real man INDIVISIBLY; as any earthly mother is of the TOTAL PERSON (body and soul) of her son, of all that he IS, in spite of giving to him only the body and not his spiritual part

35 Christ, by HIS WILL, as a real man (with body and human soul), had to be EDUCATED by his Mother; as is demonstrated with by Beatitudes that were all fulfilled in Mary, and furthermore considering that the Virgin in the decisive moment of her life solved her fate with the word "be it done"; Jesus also, when his hour had come, solved his fate with the same word "be it done" (Mark 14,36). Mary says: "Behold the slave (servant) of the Lord"; Christ says that He is "meek and full of humility" (Matthew 11,29), words that have the same sense as those of Mary since humility is the same as service to others, service to the Lord

36 Every mother is mediatoress (she is the MEANS that brings to the world and that JOINS) and all the persons are made, are accomplished, in the earthly life; continuing in the other life such as they were made here. Mary JOINED HEAVEN with EARTH because She was Mother of a God-Man, of the MAXIMUM and TOTAL Grace: of Christ; furthermore She was Coredeemer (collaborated with Jesus and shared ALL with Him); therefore, She communicated ALL the Divine Grace to Humanity and CONTINUES communicating it. Mary is MEDIATORESS (DEPENDENT ON CHRIST) OF ALL THE GRACES

37 After the response of Mary "the angel departed". She would be submitted to the test of the SILENCE OF GOD (his not complete communication) and to the test of contradictory appearances

38 The Annunciation was not ended with the words of the angel, as happened in the conversations with other Biblical personages, but with the free acceptance of the Virgin; since God WAITED for her "be it done" to accomplish the Incarnation. He CONVERSED with Her in an encounter of freedom and MUTUAL respect; since if He would have made Her conceive Jesus by force, against her free will, it would not have been a good example for a FREE world

39 The Incarnation of God was carried out in silence by Mary, who did not make it known to anybody; in spite of the risk to her life and of the great privilege that corresponded to Her for being the Mother of the Messiah, a situation that a lot of women since David had wished for. Which apart from her respect before the miracle; shows that She was so filled WITH GOD, together with self-assurance and absolute freedom (the angel did not tell Her to communicate the news; nor the contrary), that everything else: risk, danger or glory; were worth NOTHING to Her

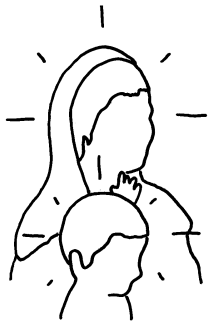
40 Mary, who was VENERATED by God-Father through the angel and who brought Christianity to the world, DESERVES VENERATION (Vatican Council II; Constitution "Lumen gentium", chapter VIII; year 1964; Pope Paul VI); since all her life was to co-operate in the salvation of the world by Jesus. THE TRUE DEVOTION to Mary consists in loving the world with Her, of loving God in the neighbor and imitating Her as MOTHER-EXAMPLE (TO ADORE is to love God directly; and TO VENERATE is to adore God through a being)

IMPORTANCE OF MARY

MARY: MODEL, EXAMPLE AND WAY – 1

1 Because Mary is the MOTHER OF GOD She is the BEST approach to knowing Jesus as Man, the Church, and how Humanity must be; since She REPRESENTS them by DIVINE will, as symbol and example of the nation that gives birth to God (the "be it done" of Mary affected the entire world, because after that God was made Man. She gave Humanity to Jesus, with which He saved ALL). Therefore Mary is important and must be venerated "in the first place" (Vatican Council II) since to suppress Her or to undervalue Her would be to do the same to Jesus, to Humanity and to the Church

2 To love someone and to give him the place that corresponds to him, it is necessary TO KNOW HIM. And in the case of Mary; who knows Her more, loves her Son Jesus Christ more. What is made in honor of the Mother results NECESSARILY in honor of the Son; making Him better known, better loved, and the commandments better fulfilled. Whatever reduces the dignity of Her (her honor, her nobility) is unfavorable to Jesus



3 <u>THE PRIVILEGES OF MARY</u>, (certain characteristics and titles given by God to Mary, for the greater honor of his Son) are always referred to Christ because She is his Mother, are based on that source, and are only surpassed in DEGREE by his humanity. Therefore, the same as with Jesus, the most important thing in Her is to be someone IMITABLE as:

1) Mother of God; in whom to hear and accept THE WORD of the Creator produced the most abundant fruit, since in Her God was incarnated by work of the Holy Spirit and gave Himself to the World

2) Immaculate; and without the selfishness of sin, fulfil her mission on the earth

3) Always Virgin; by remaining completely FAITHFUL to God

4) Mother of Humanity and of the Church; being a source of unity among brothers of the same Mother, making Jesus to be born in them

5) Partner, Coredeemer and Mediatoress (Dependent on Christ) of All the Graces; upon collaborating with the Messiah for the salvation of her brothers

6) Assumpt, or Elevated in Body and Soul into Heaven; serving as sample and CONFIRMATION of what awaits those who follow the will of God, as well as a demonstration that the body is important

7) Queen and Lady of all that is Created; because She is the first SERVANT of Humanity

4 The Privileges of Mary are not more than the perfect and first accomplishment of what is COMMON to all the human race, to the Church. Therefore Mary must be an example and must be KNOWN and loved in:

1) The History of her life; to know the environment that surrounded Her and to understand Her better

2) Her Happiness; where She shows how by living the Beatitudes of the Gospels, She was obtaining and keeping them. Furthermore **Her Pains;** and how with faith, hope and love She was surpassing them

3) Her Biblical Words; where She shows her personality and form of acting

4) Her Humility; helping the world and following Jesus in perfect LOVE union until the Cross

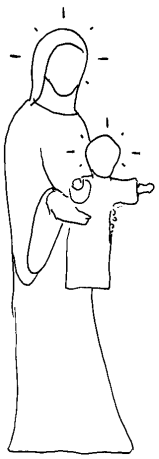
5) Her Faith in God (her love); accepting and relying freely on the Lord, without demanding of Him any sort of proof nor guarantees, to HELP HIM in his plan of salvation for the world

6) Her Example in the Church and her role Representing it; since Mary as SISTER OF MEN and saved by Jesus Christ, is the first member of the Church by having permitted to Jesus be born in Her

7) Her quality of Worthy of Veneration; for being: Mother of God and OUR Mother, for bringing Christianity to the world, and because all the works of her life were to co-operate in the salvation of the World by Christ. **True Devotion to Mary** consists in loving the world with Her; to love her Son Jesus in the neighbor, in the needy person

5 Jesus is EVERYTHING and there is no opposition between Christ and Mary, on the contrary; there is such an intimate UNION that one cannot think of the Most Blessed Virgin without thinking of the Messiah, as well as one cannot understand Jesus fully without his Mother, nor the woman without the man. Therefore **Mary cannot be separated from Jesus Christ nor from the Church, because they are mutually interrelated.** A proof of this is this work, that being a treaty about Mary; has named and talked about Christ, Humanity and the Church as many or more times than about Her; **since the MOST effective way of combating mistakes about the Son is to underline the truths that are referred to the Mother. In any event; GOD wants to exist, to live and be God united with the created person (represented by Mary); so what the infinite distance there is among God and the created is reduced to nothing, since love EQUALS**

6 The redemption or salvation of Jesus was: principal, sufficient by itself, independent and absolutely necessary. As God is One, ONE also is the Mediator (that is to say: unifier and conciliator) between God and men. But the universal, principal and perfect mediation of Jesus DOES NOT IMPEDE other mediators nor other coredeemers DEPENDENT on Him, such as his Mother, and that to co- operate in the redemption of other humans. The idea of needing a mediator before the Principal Mediator, that is to say before Christ, is valid for the Church and Mary because GOD willed it thus; as the evangelical FACTS DEMONSTRATE. **The Christians continuing the EXAMPLE of Mary Mediatorees (dependent on Christ) and Coredeemer (or rather collaborator of the only Redeemer) should help with WORKS so that their brothers find Salvation, that is to say, find Christ; since faith (in God) without works is DEAD faith (James 2,14-26) and faith (in God) is made effective, VALID, by love (1-Corinthians 13,2); that needs to be expressed in CONCRETE works as demonstrated by Christ upon MAKING his sacrifice.** Therefore, in spite of others not being perfect human beings as Jesus, the Divine Grace of Him is: stronger than evil, sanctifies them in their WHOLE BEING (body and soul), makes them capable of good works and DESERVING of acceptance for their works. **In the case of Mary, the holiness of her soul and of her BODY formed the body of Jesus; and her FREE acceptance of the will of God made Her WORTHY of Heaven**



7 Mary, as a thoroughly human creature, is no impediment to union with God; since it is no longer She who lives, it is God who lives in Her. The transformation of Mary in divine (united to God), exceeds that of any saint (Paul said: "It is now no longer I that live, but Christ lives in me"; Galatians 2,20). If God is present in three ways in the created beings: BY ESSENCE (from Him we proceed); BY OPERATION (is the first cause that moves); BY ILLUMINATION (through his Grace); it is found in a fourth way only in Mary: BY IDENTITY, since She is his Mother (humanly, from Her He proceeds). Mary is the most Christian of Christians and, therefore, She is the most CHRISTIFYING (helps to be equal to Christ)

8 The Mother of God is not the goal, but the WAY. She, as a human creature, makes one RECALL that the means or way to love God is to love the neighbor (Humanity), and to love the Church as Mother

9 One reaches JESUS THROUGH MARY because She is: the easiest way (thus came Christ), the shortest (fastest), the most perfect (since it is immaculate) and the surest way to find Jesus (It is a mission of Mary to always conduct to Him). To be Christian one must be Marian

10 If one wants to know Jesus one should know his FATHER and his MOTHER. And one will understand the strengthening power of the Divine Grace if one looks at the Immaculate as the most beautiful work of creation and salvation

11 He who wishes to have a mature and well-formed fruit must have the tree that produces it. He who wishes to have the Fruit of life: Jesus Christ; must have the tree of life, which is Mary

12 Jesus proclaimed Mary as MOTHER-EXAMPLE (inside of a house, in Matthew 12,50 and Mark 3,35; outside, in Luke 11,28; on the cross, in John 19,26) and knowing Her one understands what the Church is, much BETTER than with purely abstract concepts (immaterial ones); since Mary and the Eucharist are the MATERIAL symbols that best show the reality of the Church

13 Mary:

1) **In the principal FEMININE role**
2) **As MOTHER of God and Our Mother, and**
3) **In whom the Holy Spirit is FULLY manifested; is after Jesus, the model to imitate by excellence** and of the greatest importance established by GOD-FATHER. God, so that nothing would be lacking to man, thought about giving him a help; since He knew that the woman in Mary, and afterwards in the Church, would be beneficial to man: to Jesus. Without WOMAN half of humanity would be lacking

Faith in God,
which it is the same as LOVE,
is expressed with works

14 As Jesus IS GOD He cannot be a model of faith in God, in growth in holiness, nor of union with Himself. Therefore Mary is important as:

1) **First model of faith in God: in Christ**
2) **Example of growth in holiness**
3) **The ideal of every soul in its union with God. Her personal attitude and the way God acted in Her, serve as examples**

15 Mary is the one who REPRESENTS and is the MODEL for Christian in the Church, since to be CHRISTIAN is:

1) **To accept Christ COMPLETELY**
2) **To have Our Savior in our hearts by means of the Spirit**
3) **To give Jesus to the neighbor**

IMPORTANCE OF MARY

MARY AND THE CATHOLIC CHURCH – 1

16 God-Father could have made Jesus appear in the world at an adult age, but He did not want it thus; He DELIVERED Him to the care OF MARY (who represents the CHURCH because She gave Humanity to Jesus, which served Him to save; and, be the Ark of the New and Eternal Alliance; Luke 1,26-56) and associated Her with all the acts of her Son. God willed it thus and GOD is not mistaken

17 To emphasize the dignity of Mary is not a need that is imposed upon God, nor does it make of Her a means of salvation isolated from Christ; simply **GOD makes her great, God puts Her on His road. It can be seen that the one who most loved, respected, honored and obeyed Mary was Jesus. All his life He was an example to follow, and thus He taught that Mary and the Church should be loved as MOTHERS**

18 Natural human life without the mother cannot be understood; therefore God delivered a MOTHER for the supernatural life in Mary and in the Church (John 19,26), instilling in everyone what is deepest in every human being; an instinct that forces everyone to turn the regard to their mother in all needs. The Christian peoples need to feel Mary at their side, familiarly, intimately; and though She is only one, her different DEDICATIONS (images, representations) help people to feel She is their compatriot and therefore her Son also is their compatriot; as God wants it

19 The presence of Mary in Christianity gives a feminine and profoundly human presence, of a laywoman; **in Her God dignified WOMEN, and with Her the Humanity and the CHURCH, for the highest**

20 MARY, SYMBOL AND MOTHER OF UNION; since: She joined heaven and earth in Nazareth, She joined the praying Church in Pentecost, and continues praying for the unity of the Church and of the family of God so that all her children JOIN in peace, in one herd and under only shepherd as CHRIST determined; for the glory of the indivisible Trinity

21 The Bible is not a magical or a scientific book, nor is it WHOLLY a code of moral rules to be followed. It is above all an occasion to find God, since the final objective of faith is not a book but a person: GOD

22 The Catholic Church defends the divine INSPIRATION of the Bible; concerning the doctrine, the MESSAGE; but not the literal inspiration, literally, as if it had been dictated by God

23 The biblical authors were MEN who used the forms of speaking of their era and country, therefore not always the literal translation expresses what they wanted to say. They understood that through what they WERE LIVING and experiencing they were finding God, this is called INSPIRATION. Since God goes through material realities, events and PERSONS to express himself. He does not always act directly, but by a MEDIATION; that is to say, through the Creation

24 The Catholic Church proclaims that THE BIBLE is the teaching of and for the "Primitive Church"; that it must be interpreted, since not all can be taken literally. And that it must therefore be put TOGETHER with THE LIVING TRADITION OF THE CHURCH; that is the teaching of the MAGISTERIUM: or rather of the disciples that had to interpret and teach with which Christianity was born, grew and has arrived here and now (2-Thessalonians 2,15). All the Bible was narrated FIRST by way of verbal tradition, and NOT ALL was written. That Apostolic and Divine Tradition is priors and as essential to the Church as the Bible itself. The last book of the Bible was written about the year 100 of the Christian Era; therefore the Church LIVED and, purportedly, could live without the Bible; but it could not live without living tradition or living voice transmitted by the OFFICIAL TEACHING of the Church; which starting from Jesus and the Apostles arrives, from generation to generation, until today. And must not be confused with the FOLKLORE TRADITION of cult, which is the EXTERNAL WAY and customary way with which the town people do the cult

25 The Christian must make credible what he believes basing himself on the Bible and on living Tradition; which are THE ONLY source since they have the same divine origin and the same end. One must take into account that the Church for almost 2000 years reflects and SHARES its experience to serve Christ and his message, not the writing itself

26 THEOLOGY is a science that treats what refers to God and his saving work, to UNDERSTAND faith as much as possible; glorifying God and necessarily the Man in which God made Himself, and Man (male and woman) cannot be spoken of without speaking of the Most Blessed Virgin

27 Since only God knows the heart of each person, and everywhere and in all religions there are souls of his pleasure and "anonymous Christians"; **the Catholic Church, THE ONLY Church founded by Christ,** defends the divine will of saving EVERYBODY centered on Jesus; accepting the possibility of salvation not only for Christians of ANY church, but also for all the persons of good will who are unaware of the Gospel WITHOUT BLAME. Nobody can put limits to the kindness of God, and it is not good to go in that field with meticulous distinctions. However; the simple people find themselves fenced in by some sects whose fanatical and even hostile preaching, especially against the Catholics, is not faithful to the HISTORICAL reality of the Gospel and has little respect for the Bible and the Divine-Apostolic Tradition of the Catholic Church. All of which compels to clarify, even with sorrow, some concepts to prevent deceits; not without first declaring that a serene and constructive dialogue with the brothers that separated themselves should be encouraged, in order to see more what joins than what separates, and without forgetting that the human language is imperfect

You are Peter and on you I will build my Church, and you will confirm the Church with your faith

28 The Catholic Church is the only one that emerged from the Old Testament and WROTE the New, and it is the only one authorized to interpret them since ONLY to her Jesus himself guaranteed that she would be preserved and governed by the Holy Spirit (John 14,16-26). Therefore she, AS CHURCH, interprets the Bible according to: "no prophecy of Scripture is the object of private interpretation" (2-Peter 1,20) and the Catholic Church is the only one authorized to TEACH (Matthew 28,19). He who is AGAINST the Catholic Church, the work of Christ, is against Him and his Father (Luke 10,16) is not his friend (John 15,14) nor does he deserve the title of Christian

29 The Church without Mary (She who is full of the Holy Spirit, the Ark of the New Alliance, THE MOTHER; Luke 1,26-56; John 19,26; Acts 1,14) is not the real church of Christ. He is the only founder of the Holy Catholic Church: that is One and Apostolic, that spreads the teachings of Jesus, that will continue until THE END of the World (Matthew 28,20), that can forgive sins (John 20,23), that WILL NOT BE vanquished by the demon and whose head is the successor of Saint Peter: the Pope (Matthew 16,18-19); who confirms Humanity with his faith (Luke 22,32)

30 Mary is as the Church:
1) **One (for her absolute union with God, by her unity with God; for being unique)**
2) **Holy (for being Immaculate)**
3) **Catholic or OF ALL (for being Mother of all)**
4) **Apostolic (joined and served the Apostles and continues doing so with their successors)**

The Church is:
One
Holy
Catholic
Apostolic

31 The Catholic Church, though it is spread all over the Earth is only ONE, as Jesus determined (John 10,16; 17,11 and 17,20-21), because of its:
1) Unity in Faith. All it members have one common and only creed
2) Unity in Government. One founder: Christ; one earthly head: The Pope; to achieve one end: God
3) Unity in the Sacraments. All its members use the same means to honor God and to sanctify themselves. **If Christ had established more than one Church or with more than one head He would have broken the unity for which He died (John 11,52 and Ephesians 5,25)**

32 The Catholic Church is HOLY (Ephesians 5,26-27), because of:
1) Its DOCTRINE; OFFICIAL teaching of the Church, which comes from God
2) Its SACRAMENTS, visible forms of the invisible Divine Grace, instituted by God and that sanctify
3) Its fruit. All the saints of the Church, beginning with Mary. Though there are some weak members, there have always been many with ORDINARY HOLINESS (fulfil the commandments); a certain number with PERFECT HOLINESS (avoid furthermore venial sin and fulfil votes of poverty, obedience and chastity); and others with HEROIC HOLINESS (they additionally undertake small and extraordinary works for love of God)

33 The CATHOLIC Church, which is to say OF ALL, universal; is such because:
1) It is One. Only the Unity of the Church permits her being in different places while still remaining the same and only one in each place
2) Of receiving the assignment to be witness of Jesus Christ over ALL the Earth (Acts 1,8)
3) Of being open to ALL (Matthew 28,19)

34 The Catholic Christian Church is the ONLY APOSTOLIC ONE: because of:
1) Being born in the Apostolic Association established by Jesus (Matthew 28,16-20)
2) Her heads forming an UNINTERRUPTED chain from the apostles until today
3) Preserving the teachings of the Apostles. Upon Jesus giving to the Apostles such a mission and authority, and knowing that they themselves would not be able to fulfil it, since they were men that were going to die in a short term, He was expressing that his desire was that this mission should pass on to the LEGITIMATE successors of them

35 Mary is important and must be venerated (not adored) "in the first place" (Vatican Council II, year 1964, with Pope Paul VI)

TRUE DEVOTION TO MARY
BASIC CONCEPTS

1 THE DEVOTION is a form of love, which consists of the live desire to dedicate oneself enthusiastically to the things that belong to the service of God. Though it is basically INTERIOR, there have to be EXTERIOR manifestations

2 TO ADORE is to show a great respect and love to God, and ONLY to Him

3 TO VENERATE is to show a great respect and love to a being because of what it HAS RECEIVED of God. It is to adore God THROUGH a being

4 The adoration cult that is given only to God is called LATRY; that of worship or veneration that is given to the Most Blessed Virgin Mary is called HYPERDULY (greater than the duly and less than the latry, because it is the most rapid road to arrive to Jesus); the worship that is given to the saints is called DULY; and that pertaining to Saint Joseph is called PROTODULY or first duly (since he is the first servant of Jesus). **What is fundamental of these concepts and of the cult as a rule is the end, which is God. The foreign FORM (the external appearance), does not make the difference nor is it the main thing**

5 The Marian devotion is an integrating part of the ONLY cult that, justly and worthily, is called Christian (the Magnificat, with which is given cult to God and Mary, was even used as the liturgical hymn in the first Christian community; from where Lucas took it); because it brings to life more intimately and profoundly the Mystery of Christ, in Him it has its origin and its efficiency, and with Him it conducts the Spirit to the Father; therefore it ends in the Trinity, to which one goes by way of Christ and in Church or community

6 To give Mary the place that corresponds to Her it is necessary to know Her. The worship to Mary does not end in Her but in God through Her, therefore in the Virgin is venerated fittingly what She has of God, or rather one venerates God IN HER. Upon Mary praying for the world it is God himself who prays before Him; upon Her attending the prayers of the other human beings, it is God in Mary who turns kindly to his children (all good comes from God through someone). Only to God is requested his mercy (that is to pity and to help avoid the pain), that He give, or that He do. To his Mother is requested that She pray before Him, so that God gives or makes, since **the Creator is the FIRST SOURCE of all good.** It makes no sense to think that mercy is reserved to Her and justice to Christ. The Queen of the Heavens always reflects the supreme mercy of Jesus which, being infinite, is greater than all

7 THE PRAYER is a communication with God, it is one of the forms of expressing the Faith in God, and its final objective is TO JOIN the soul with Him and to become akin to Him; and, if it is the case, to request to Him that God do what only He can do. In the VOCAL prayer there can be a triple attention:

1) The least important one consists in pronouncing the words well

2) The intermediate attention is fixed on the sense of the words

3) The most important and necessary one is fixed on the objective of the prayer: in God and on what is prayed for

8 In the prayer it is not requested to compel God to change his plans, which is impossible. Nor to inform Him of what is needed, since He already knows it. Nor to convince Him to help, since He wishes it more than oneself. One prays because He wants something to be DONE to COLLABORATE with Him in what He wants to concede, the Divine Grace being ALWAYS his response; therefore it is necessary and convenient to pray. **God does not command impossibles; He tells us to do what we can and to pray for what we cannot do, so He can help us to do it**

9 THE SACRED COMMUNION is a sacrament, therefore it sanctifies, it JOINS to God and it joins everyone together. In the Sacrament is received the body, the blood, the soul and the divinity of Sacramented Jesus (John 6,48-58 and Luke 23,19-20). The Sacred Communion together with the prayer, are in the life of the Supernatural Grace what breathing and nourishment are in the natural life

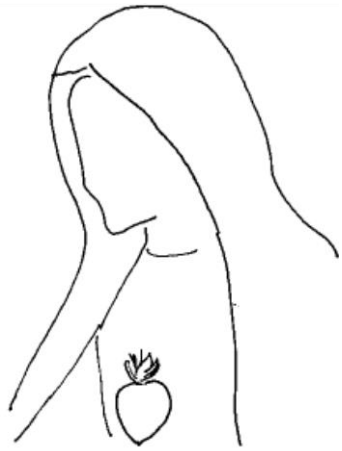
10 TO LOVE is a free, personal decision, which consists in GIVING HAPPINESS. And it is not only not to cause damage but, above all, to do well. A person "exists" in the measure that he loves, that he is projected to others. There is not love without a CONCRETE affectionate expression (facts, works). He who loves does all possible good, at the same time that he avoids all possible evil

11 All work must be made well, with love, WITHOUT SEEKING remunerations; only to please God and at the same time to give honor to Him. And it is not permitted to do evil in order to obtain good

12 God is more loved by a lonely act of charity of value ten, than by ten acts of charity of value one. In the same way a lonely just and perfect one, pleases God more than many gathered in mediocrity

13 The Marian Devotion that remains only in feelings toward Mary, is not real. To venerate the Mother of Humanity is to love the world WITH HER, to love her Son in the neighbor; that is to say, to love God through Her

14 The true devout is not limited to the corporal sensitive devotion; if he lacks wellbeing or does not feel pleasure by the devotion, he is not concerned nor repented because he lives in the love and the faith and not of the feelings of the body. Christ DEMANDS WORKS persevering, concrete, and not only external and passing practices of feeling



15 The love to Mary can never be excessive. The Christian love toward a person CAN NOT have limits and less toward Mary, since nothing is more pleasing to Jesus Christ than that one would love whom He himself venerated and loved as his Mother

16 THE TRUE DEVOTION to Mary has to include:

1) **To serve God in the neighbor**
2) **To obey the commandments**
3) **To Venerate by love, by an interior call that is born of the spirit and of the heart**
4) **Tender gratitude and confidence in our affectionate Mother**
5) **The IMITATION of her virtues**
6) **To be constant**
7) **To be disinterested**

17 Be careful NOT to belong to these kinds of devouts:

1) THE CRITICS; who believe in nothing and censure everything

2) THE SCRUPULOUS; who fear to be too devout of Mary, ACCORDING TO THEM, in respect to Our Savior

3) THE EXTERIOR AND PRESUMPTUOUS; who only work so that others SEE them, but they do not make any effective and solid work for others; for love

4) THE FICKLE; who change at the least temptation

5) THE HYPOCRITES; who pretend to being considered good when they are not

6) THE INTERESTED; who only appeal to the "full of Grace" so that She concede them material goods

18 The Mother of God is the easiest and most rapid road to arrive to Jesus, and those who have TRUE devotion to Mary will surely be saved. Thus is understood why the demon tries so hard to lessen the devotion to the Most Blessed Virgin; and the why of that hatred against Her prophesied in Genesis (3,15)

19 The CONSECRATION TO MARY consists in delivering oneself to Jesus through Her; that is to say in doing all things for love to Mary and with Mary (as road), for the glory of God as last and supreme end. Though the end will be the last in being obtained it has to be the first in the intention

20 The Father gave his Son to the world through Her, Christ was enclosed in her bosom, and the Holy Spirit delivered his Divine Graces through Her; therefore upon consecrating oneself to Mary the Trinity is IMITATED, and one practices the humility and MODESTY of considering oneself unworthy of presenting oneself before God

21 The devotion to Saint Joseph is inseparable from the devotion to the Virgin since God united them. One must not forget that Saint Joseph is: Husband of Mary, Just Male, Chaste, Virginal Father of Jesus, Protector of Jesus and Mary, Protector of the Church, and that he also co-operated to the salvation upon protecting and educating Christ

22 To Saint Joseph corresponds the cult of protoduly or first duly because, after Mary, nobody SERVED Jesus as much as he did. An exceptional divine mission such as his required a proportionate dignity that, at least at the end of his life, was GREATER than that of all the angels and saints in heaven without exception; therefore he is part of the so-called "Trinity of the Earth". Pope Pious IX declared Saint Joseph: Universal Patron of the Church; by the Decree "Quemadmodum Deus" in year 1870

Mary, it is not a goal but a way.

Jesus is reached by Mary

23 The Vatican Council II (with Pope Paul VI; year 1964), taught that with respect to Mary "the true devotion consist neither in fruitless and passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are moved to a filial love toward our Mother and to the imitation of her virtues"

MARY WORTHY OF VENERATION
SAINTS AND OTHER BASIC CONCEPTS – 1

1 CULT is as a rule all the forms in which the human being addresses himself to God. The cult to a person is an act of LOVE, since it includes the recognition of what is good that glitters and makes that person amiable by the action OF GOD in him

2 TO ADORE is to show great respect and love to God, and ONLY to Him. The BEST way to adore God, according to his own will (Matthew 25,40), is venerating the other human beings; because in them is found, principally, God

3 TO VENERATE is to show great respect and love to a being because of what it has received of God; it is to adore God THROUGH a being

4 The cult to Mary and to the saints is within the ONLY cult to God; since **to venerate and to request to Mary and to the saints is to venerate and to request to God, or rather, to God IN THEM. The exterior FORM of the cult is not the principal end (which is God) nor marks the difference**

5 TO PRAY is to be joined to God, to be communicated with God; and if it is wished, ask Him to do what only He can do

6 TO REQUEST FOR OTHERS when one is in the light and in the charity of God is, first of all, to have that other within the heart of one as oneself; therefore one can REPRESENT that other person and make sacrifices and penances for him (even monetary ones; Daniel 4,24), whether that other one is alive or dead (that is alive in God, since for Him nobody "dies"; Luke 20,38)

7 God does not nor cannot change his will; but He has determined to give some things, under the CONDITION that they are requested through prayer

8 God listens to the sinners though they DO NOT DESERVE IT (Luke 18,13-14); therefore one can request or pray for oneself or for others, and even make penance for others, though one is not perfect

9 COMMUNION OF THE SAINTS is the union of all the Christians mutually within the Mystical Body of Jesus, with which the Graces circulate from some members to others of the only Body formed by those: in heaven, in PURGATORY (place of purification previous to heaven; Matthew 12,32) and those on earth. THE MYSTIC BODY OF JESUS is formed by the Communion of the Saints: the Church. If a member of that Body can and HE SHOULD pray for his brothers in need, this reason is worth more to Mary, who requests for all persons without exception; and seeks, by lighting the light of Jesus, the repentance and conversion of the sinners; as a woman who loses a coin of the ten that she has (Luke 15,8-9

To venerate the saints
is to love God through them

10 SAINT, means consecrated to God, perfect in love. God is that perfectly, but the saints, the angels and the persons of heroic perfection and virtue also are saintly; who participate of the holiness of God being UNITED to Him and give, for this purpose, testimony of this with FACTS. God is the most important, but not the only one; the human beings are also important and the saints even more so. There are three types of holiness (and inside each one, many grades): ORDINARY HOLINESS (who fulfil the commandments), PERFECT HOLINESS (who avoid furthermore the venial sin and fulfil votes of poverty, obedience and chastity), HEROIC HOLINESS (they additionally undertake small and large works for love of God)

11 THE GUARDIAN ANGELS are pure spirits, holy, that God gives us to lead us along the good road (Matthew 18,10); and one should seek them

12 THE POPE is: Father of the faith, who confirms the Church with his faith (Luke 22,32), the successor of Saint Peter (Matthew 16,18-19), who represents Christ on earth, the guide of the Church; and for ALL this he is called "Holy Father"

13 All material or spiritual goods come FROM GOD and return to Him through, BY MEANS, of persons. He is pleased that favors are requested from Him by means of his Mother and of the saints that are at his side. God is not egotistic, He wants his creatures TO SHARE of his kindness; since **the creative activity of God does not have other reason, than the tendency of the Supreme Good to BE COMMUNICATED. However, the communication would not be complete if God did not give the possibility of action within freedom; therefore, He has given to each person the saving power of LOVE; together with the capacity of DESERVING, requesting and acting on behalf of the rest of the human gender; and if this is valid on earth, all the more reason for it to be valid for the saints in heaven.** A proof of this is the immense quantity of favors that, through the centuries, the Christians have obtained by MEANS of prayers of the saints before God

14 When God is loved the neighbor also is loved, and when one loves the neighbor one also loves God. All human beings are in SOME way associated (are united with God, to achieve an end), coredeemers (co-operate with the only Redeemer) and mediators (means of union, dependent of Christ) between God and the other persons; since **the divine kindness has wanted to BE ASSOCIATED with his creatures, in heaven as well as on the land, in the obtainment and DISTRIBUTION of his grants and favors (even the Bible came through Men)**

MARY WORTHY OF VENERATION

SAINTS AND OTHER BASIC CONCEPTS – 2

15 God is the most important, but not the only one. God gives by giving Himself in his Sanctifying Grace (through the Holy Spirit) and provokes in the human being a COLLABORATION with the divine work. Not to substitute the real God but, to become divine, sharing through the Sanctifying Grace of the substance of God; and **because the nearer to God a being is, the more active he is and the more he gives of what he receives.** Therefore nobody should imagine that Our Mother by being a completely human creature is an impediment for the union with God; since it is no longer Mary who lives, it is Jesus Christ alone, it is only God who lives in Her ("It is now no longer I that live, but Christ lives in me" said Paul in Galatians 2,20); and this, in a measure that surpasses any angel or saint

16 God is loved in Mary and his saints because they are HIS WORK; and even more in the "full of Grace", because She is the most beautiful work of the Creation and Salvation

17 In the Bible are many cases in which someone seeks another to pray to God for them; as for example, in Job (42,8) is read: "my servant Job shall pray for you; and in consideration of him I shall forgive you"; in Matthew (5,44) Jesus says: "pray for those who calumniate you"; in James (5,16) it says: "pray for one another, that you may be saved" (in body and soul); **Moses requested by means of Abraham (already dead) before God (Exodus 32,13-14)**

18 If according to the words of Christ (John 14,14) the petitions of the good people while here on earth are attended to, and He favors them, much more will the souls that are at his side be favored; those souls who were his great friends on earth and continue loving him even more intensely in heaven, since to God they continue LIVING (Luke 20,38; 2-Machabees 12,43-44). The PERFECT love of the saints in heaven moves them to request, to pray, for their needy brothers (Apocalypse 5,8)

God is not selfish or jealous,
He wants his creatures
share his kindness

God is the most important,
but not the only

19 The Most Blessed Virgin and the saints upon acting as MINISTERS or representatives; purify the good works, beautify them and make them MORE acceptable to God

20 The mediation of Mary and of the saints (that always is dependent of Christ) SEEMS to act upon God himself, but what is certain is that a holy desire is the effect of a Godly INSPIRATION. Neither Mary nor the saints will request anything of God, which is not among the divine desires to be granted to the people

21 The New Testament was all written in Greek except the Gospel of Matthew, that was probably written in Hebrew and little after translated to Greek; this possible version in Hebrew is not conserved. Three hundred years afterwards, the Bible was translated to Latin by Saint Jeronimus; who being Roman spent 25 years studying in Bethlehem to translate it. This translation is called the LATIN VULGATA. "αρμιοσ" (pronounce: aguios) is a Greek word that means "sanctus" in Latin and that in English is translated as "saint"

22 The apostles called all the Christians WITHOUT DISTINCTION saints (Philippians 4,21-22), because they had been sanctified by the Baptism, becoming children of God; and though afterwards some fell into some sin, they never stopped being children of God by the Grace

23 Of all the millions of Christians: many are bad Christians, others are half-way neither good nor bad, others are very good, and some of heroic holiness. These last serve as example of Christian life, as UNION with Christ, in an environment NEAR to which many persons live. It is known that one SHOULD imitate Christ, but the weakness of the human nature is large and is discouraged easily before the immensity of this example; therefore God proposed other examples in the saints of the Church and especially one in the principal FEMININE role that is near to Jesus and at the same time near to human nature, that is: the Most Blessed Virgin Mary. In the human activities are also found some persons that accomplish said activities in wrong form, in a mediocre way or in an extraordinarily good way. These last: they are in many cases lifted upon the shoulders, many want to have their portraits, their autographs, something that belonged to them, monuments of them are made, and they are praised PUBLICLY

24 In the Church, nobody is compelled to invoke (to call) nor to have devotion to one or other saint, it is left to the FREEDOM of each one. The Church establishes that to petition to the saints, and even more to Mary, is not only beneficial but necessary; therefore the worship of Her is especially encouraged

25 The Communion of the Saints is included in the "Creed". One of the several confirmations that approve the cult and recognize the intercession of Our Mother and of the saints was given in the Council of Trento, the year 1563, in the Pontificate of Pious IV

MARY WORTHY OF VENERATION
IMAGES AND PROCESSIONS

26 IDOL is a figure or representation of something that did not exist and does not exist. The adoration to these idols is called IDOLATRY

27 IMAGE is a figure or representation of a person or something that existed or exists. Its end is to arrive more easily to what is invisible through what is VISIBLE (images reveal, show; therefor spoken and written WORDS are also images)

28 3,200 years ago, upon leaving Egypt, it was not strange that the Israelites had the idea of adoring untruthful gods with the recollection of what they had left in Egypt; a very idolatrous people. Moses, in order to avoid this, established in Exodus (20,4-5): "You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below... you shall not bow down before them or worship them"; but **he did not forbid to make images that contribute and help to worship the real God. It is more, God himself ORDERED TO MAKE images in Exodus (25,18) saying: "Make two gold cherubims" that they will cover the place of the propitiatory on the Ark. Also in Numbers (21,7-9) God ordered Moses to make a bronze serpent** that, put on a mast, served to cure the evils of those who watched it. Other examples in this regard are found in 1-Chronicles (28,18), and in Ezechiel (41,18)

30 Jesus, God-Man, is the IMAGE of the invisible God (Colossians 1,15); in the same way as each one is an image of itself. Also the human beings are the IMAGE and similarity of God (Genesis 1,27), specially the neighbor in need (Matthew 25,40). The Bible attributes to God: eyes, mouth, hands, walking, etc.

31 In many SYNAGOGUES (place of the Jewish religious assemblies) built before Christ, have been found: scenifications of the history of Moses, animal figures, plants, etc.; those of Bet-Alfa, Yafa, among others being famous

32 THE PROCESSIONS are PUBLIC forms of demonstrating the faith. In the Ancient Testament the processions of idols were forbidden, but grandiose processions with music and dances of the ARK OF THE ALLIANCE are described; that was as a VISIBLE physical sign of the presence of God (2-Samuel 6,1-22). In the New Testament can be found the procession or triumphal entry of Christ in Jerusalem

33 Mary is the ARK OF THE NEW AND ETERNAL ALLIANCE (Mother of God, in Her is God, She is his perfect Shrine) and, as is known, the Jews were praying and petitioning in the Ark; that in this case is a LIVE Ark that can join her voice to those who pray to God

29 The representation of God, Mary and the saints, by means of TOUCHABLE figures and forms is better accommodated to human nature which works more and better with the eyes and with the hands. The fact of kneeling before images is an act of humility before those who they REPRESENT, not before the material of which they are made. There are people who think that as the images: do not hear, nor speak, nor are moved, they are not useful because they do not help the mind nor the spirit; but they do not see that obscene (indecent, pornographic) paintings and photographs lead dishonest people to commit SINS. It being different in the case of the **SACRED IMAGES; which motivate to think ABOUT GOD, they serve Him and in spite of being only things they PARTICIPATE of his holiness** (as an example of something that participates of the holiness of God it has the Altar; Exodus 29,37. Another example in Acts 19,11-12). As well as monuments are raised to the heroes so that they serve as example and encourage heroism, likewise **the Church raises images of Mary and of the saints so that their virtues may be IMITATED**

34 The CAUSE of the prohibition of images and processions in the time of Moses, is far from existing today. If one continued with those prohibitions one could not make nor play with toys, nor use books with figures, nor could pictures be taken

35 There is no obligation of keeping ALL what is commanded in the Ancient Testament within the many laws on images, Saturdays (as day of the Lord) and forbidden foods that are found in: Exodus, Deuteronomy, Leviticus, etc.; because these laws were for the Israelites of THOSE TIMES. In the New Testament one must listen to Jesus who reduces the commandments to loving God and the NEIGHBOR (Matthew 22,37-40). Christ showed himself SUPERIOR to the Mosaical Law as is evident in Mark (2,23-28 and 7,14-19) and Galatians (3,13 and 4,4-5)

36 The religious use of images was approved in the Ecumenic Council of Nicea II, the year 789, in the Pontificate of Pope Stephan V

37 As well as it was ORDERED by the divine will that the Virgin be NOTABLY in the Salvation Plan, it was also ordered that all her saving influence have a privileged place in the Christian cult. **It would be inconceivable that She who brought Christianity to the World remain excluded of the cult. By venerating Mary one is venerating Humanity (since She represents it by divine will); and in her mediation is recognized the Divine Wish to make Himself known through Humanity and be in it (God emphasizes the importance of the Human race in this way. God is the most important, but not the only one)**

38 The love cult to Mary is based on the Bible, which commands to honor the father and the mother. Therefore the first and greatest reverentiator, who most loved, respected, honored and obeyed Mary was: Our Savior. Christ, because of being God, is not nor cannot be subjected; but there is no inconvenience, to the contrary there are advantages as EXAMPLE, in which Jesus was subjected as a Man to his Mother and to Saint Joseph. **Jesus on the Cross proclaimed Mary as Our Mother and Mediatoress, since He wishes that his Mother be venerated and loved. She will NEVER be too loved; since love, well understood (in Christ), CANNOT have limits**

39 The history of the saints of the Church demonstrates that the BEST and SUREST road to arrive to Jesus is the Most Blessed Virgin Mary (all the saints have been very Marian). Therefore, the citizens of the God Kingdom should mainly venerate the Queen-Mother; since before God the prayers of the other saints are prayers of friends, but those of Mary are prayers of his MOTHER

40 Jesus, his Mother and all the Christians are made and are accomplished by themselves during their earthly life; continuing in the other life such as they made themselves here. In the case of Mary one finds that:

1) **The Immaculate Mother of God was always perfectly united to Him, and all the acts of her life did not have another object than TO CO-OPERATE to the salvation of the World by Christ; therefore, in heaven She continues helping Humanity**

2) **She did not keep anything for Herself; She even gave her Son (the Maximum and TOTAL Grace). Because of this, She continues giving ALL the Divine Graces from heaven**

3) **Jesus in the Beatitudes, developed the form of life that originated the happiness of Mary here on earth. She is the most <u>BEATIFIED</u> (or happy in heaven) of the beatified**

We all are
called to be
Saints

41 During the EARTHLY life of Mary, SHE WAS ALREADY VENERATED:

1) **In the Annunciation, the angel messenger of GOD-FATHER, venerated Her by saying: "full of Grace" and "The Lord is with thee"**

2) **In the Visitation, GOD-HOLY SPIRIT through Elizabeth venerated Her with: "Blessed art thou among women" and "beatified is she who has believed"**

3) **In Luke (11,27) She was doubly venerated; firstly, when a woman PUBLICLY said to Jesus: "Beatified is the womb that bore thee, and the breast that nursed thee"; and secondly when GOD-SON (Jesus) answered to her: "rather, beatified are they who hear the word of God and keep it"; because Mary listened, practiced it and fulfilled the will of God as nobody (as is noted in Luke 1,38 and John 2,5). Here Mary was proclaimed as MOTHER-EXAMPLE outside (in the street)**

4) **In Matthew (12,50), Mark (3,35) and Luke (8,21) She was DOUBLY venerated; for being the physical Mother and for fulfilling the will of the Father (Spiritual Mother). Here Mary was proclaimed as MOTHER-EXAMPLE inside of a house**

42 In the "Magnificat", Mary prophesied of Herself that ALL the generations WOULD PRAISE Her calling Her "beatified"; which is not the happiness received in some "lottery", but the AWARD to the sacrifice and effort that is inherent to fulfil a mission of God. Luke has written this much time after the events took place and therefore transmits it, because he knows it to be CERTAIN. Even today, after 2000 years, Mary continues being venerated demonstrating that She is important and useful; since it would have been impossible to praise someone who is not useful for the salvation for such a long time

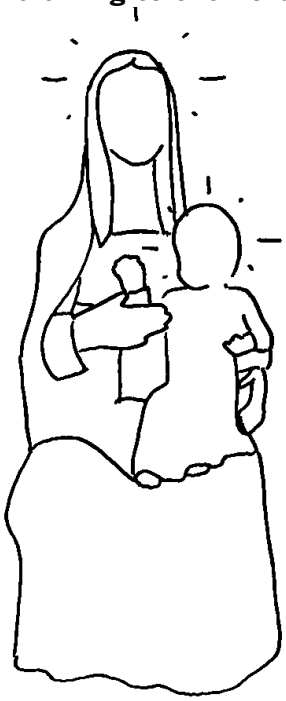
43 The life of Mary has been represented in paintings and statues, with various garments and forms, but all represent our ONLY Mother. In the catacombs (as that of Priscila - Italy) it has been PROVED that from the first communities were developed the images and the cult to the Mother of God; there have been found images of Mary in the Annunciation, in her Assumption, etc, (painted toward the year 150). Also, in the first faith confessions ("The Creed"), She was clearly mentioned

44 That Mary must be venerated (not adored) "in the first place" was reaffirmed by the Vatican Council II, the year 1964, in the Pontificate of Pope Paul VI

MOTHER OF GOD

GOD-MAN, THE HOLY TRINITY AND MARY – 1

1 Mary is the proper, real and truthful MOTHER OF GOD because She gave birth according to the human sense to God-Son incarnated in Jesus (who is perfectly GOD, because He is the Second Person of the Trinity) and Mary is the Mother of Jesus. He is INDIVISIBLY God and Man at the same time (Jesus is fully MAN because his MOTHER, who conceives and gives birth, is fully WOMAN). As well as the mother of a president is such because she is the mother of ALL that her son is; with all the more reason Mary is the Mother of God, since Jesus already was God from before being conceived in Her. That Jesus is God is said in John (1,1-14 and 20,28), and Romans (9,5); Jesus himself said it (Matthew 26,63-64), confirming it by forgiving sins and by his miracles made in his own name (Luke 7,14; John 11,43); as well as by his resurrection announced by Himself before his death. **In the Visitation Elizabeth says to Mary: "Mother of my Lord"; referring to the Lord, HER GOD**



2 God, in the moment of the conception, creates in the humans the spiritual part that the body needs to live (did not exist before). The mother (with the father) form the body; and it is such in spite of not having created the spiritual part, since she is mother of ALL of her son; that is to say, mother of the TOTAL Person of her son; since the son CANNOT BE divided. Likewise Mary, by having formed the body, given the humanity, to the Person of God-Son (who is God) is the real Mother of God; in spite of not having given to Jesus the Divine Spiritual Substance (no mother creates the spiritual part) that is eternal and prior to the existence of Mary (She did not form the Divinity). And She is not only Mother of the Man-Jesus, but of God, because Christ CANNOT BE divided

3 Some BASIC CONCEPTS:

THE NATURE is referred to the substance itself. It is the answer to the question: What is it?

DIVINE NATURE OR DIVINITY is all the Divine Substance, all the Holy Trinity

HUMAN NATURE is all the human substance, all that forms it: a spiritual part and another material one; which are not two natures, but a sole human one

THE PERSON, the I, is referred to a rational being RESPONSIBLE for its actions. It is always ONLY ONE and untransferable, it is not any other one. It is the answer to the question: Who is it?

HUMAN TOTAL PERSON, the I total, the shrine of the Holy Spirit in the human being; it is the union of the material part or body with the spiritual part or soul, in which God included the person in the moment of its creation

GOD-MAN, is ONLY Jesus; who just as all MEN has a spiritual part formed by the Divine Person of God-Son, who is GOD, together with his human soul; and a material part or body. This God-Man union is called HYPOSTATICAL UNION, and it is the union of the Divine Nature, GOD, with the human nature, MAN, in the UNIQUE Divine Person of God-Son. He has TWO natures, under only one HYPOSTASIS or person

BEGOTTEN, in the case of Christ, means originating from the one and only and same God-Father substance.

What is CREATED, the creature, originates of nothing and begins to exist from a given moment

4 Jesus is perfect Man but IS NOT a human person, because the Divine Person of God-Son (who is perfect God and is eternal) is the one which has been incarnated

5 Jesus is not a man that has been made God, because that man NEVER ceased to be God. He came to the world as Redeemer (Savior), and his WORKS had to have INFINITE value something which only God can do; furthermore He needed to turn into a man to be able TO DIE for humanity and that, therefore, the victory would be of the HUMAN RACE. The Bible does not say that God was joined to the person of a man but, "was made flesh" (John 1,14), has been INCARNATED without abandoning his divine being

For being Jesus: God;

Mary is Mother of God

6 All that is done by: the Father, or the Son, or the Holy Spirit; is done by THE HOLY TRINITY because they are an only God (an only nature or substance). They are distinguished by being three Persons with different responsibility: the Father is CREATIVE, the Son is REDEEMER (God-Savior), and the Holy Spirit is SANCTIFYER or UNIFYER (God-Love that gives Himself, that JOINS)

7 Considering:
1) **That the LOVE of a person so that it can be as perfect as possible needs ANOTHER PERSON to whom it can give love,**
2) **That God is the most pure and PERFECT LOVE,**
3) **That God is ETERNAL, and**
4) **That God can not need anything OUTSIDE OF HIMSELF (God is omnipotent). Then only with the Trinity is explained that being ETERNAL and infinite God is satisfied with himself, because the persons of the Trinity love one another and do not need anyone else (God is love and He must love, giving his example. The Father and the Son love each other, and the love that joins them is the Holy Spirit). God, to be such, can not need anything OUTSIDE OF HIMSELF; not even creatures to whom give love (Before the creation only God existed and a God with an only person would not have anyone to whom love in Himself)**

8 The Trinity IS REVEALED, among other occasions, in John; where Jesus says of Himself: "I and the Father are one" (John 10,30) and "he who sees me, sees also the Father" (John 14,9); that is to say: the Father and the Son are an only God. And referring to the Holy Spirit, Christ says that: "He is the Spirit of the truth who proceeds from the Father" (John 15,26) who "will receive of what is mine" and "All things that the Father has are mine" (John 16,14-15); that is to say the Holy Spirit comes from the Father and from the Son, and "He" is a Divine Person, since there can ONLY be a diversity of Persons in the only God. In Matthew (28,19), Jesus says: "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (three different Persons together with equal dignity, in an only God). In the Annunciation (Luke 1,35) the Trinity is revealed to Mary

9 THE FATHER is God, He is the origin from always of everything and of everybody

10 "When the fullness of the times came, God sent his Son, born of a woman" (Galatians 4,4). The Son PRE-EXISTS together with the Father, therefore He SENT God-Son from heaven "to the earth, to be born of Mary as a Man. In Michea (5,1-2) says: "Bethlehem... from you shall come forth for me one who is to be ruler in Israel; whose origin is from old, from ancient times. Therefore the Lord will give them up, until the time when she who is to give birth has borne"; that is to say, to the Messiah would be recognized a double origin: one very ancient, eternal (as God); and another in the times (as Man). Therefore of Jesus Christ is spoken of TWO BIRTHS: the eternal of the Father and the temporary of the Mother

11 THE SON is God, begotten from always, non-created and of the same substance as the Father. The title of "Son of God" corresponds to Jesus for being begotten from God-Father and on account of the Incarnation (God-Man union of the Divine Person of the Son in Jesus, which is to say: the Hypostatical Union). Which makes Christ into the FIRST-BORN among all being, the "Son" by excellence; in whom the Father loves all that is created (because all is included in Jesus). In the generation of the Son; the Father communicates to Him his same divine substance, numerically ONE and the SAME, but not his Father personality

12 In the earthly generations are found: dependencies, matter, and division of nature. In a man and his son there are TWO persons and TWO natures or substances, though of the same human SPECIES each one of them

13 Jesus Christ took the human nature at the same time in which was accomplished the eternal generating God-Father action, and WITHOUT INTERRUPTING said action; the Incarnation gave to Him instead his supreme finish, not because the delivery may have made God but because God made his the delivery (He wanted it to be thus). The "full of Grace" during the gestation with Jesus was actually the LIVE SHRINE of the Holy Trinity, She contained the "Uncontainable" within Herself (God). In Her, the Father continued the eternal process of begetting the Son; Jesus at the same time continued with the process of being begotten; and of the love between both continued proceeding, leaving, the Holy Spirit

Jesus is God and Man at the same time

14 THE HOLY SPIRIT is God, it proceeds, comes from always of the Father and of the Son and is their COMMON Spirit; it is the LOVE (Roman 5,5) that UNIFIES them

15 The Holy Spirit descended on Mary recalling the Spirit of the Genesis (1,2) that was "upon the waters"; so that with the CREATIVE power of the Highest, She give birth to the Masterwork of the creation: a God-Man. It descended "upon Mary" (on her total person: body and spiritual part), not only on her bosom, and once the embryo could live by itself and be transformed into a human organism was not withdrawn. **The divine maternity is not a passing function since God does not change and He ALWAYS elevates his Mother to Him who will stay in that function even when all that is earthly may have disappeared**

16 The Holy Spirit needed the maternal formative activity, however his acting upon Mary DOES NOT MAKE him Father of Jesus; since He was only, mysteriously, the agent that CONDUCTED the creative power originating directly in the Highest. Where it says that as a cloud the Power of the Highest covers Mary, it means that God-Father is made present in her bosom. The Father is who communicates HIS substance and begets the Son, but makes it in the Spirit; that is to say, in the field of love that is an intimate UNION of what is internal and of what is external. The Holy Spirit, as immense merciful love work makes, as God, the miracle of the Incarnation; that is to say, He JOINT the Person of the Son with what is conceived in Mary; in others words, the Love (the Holy Spirit) joins the Person of the Son (spiritual part) with the human material part given by the Virgin

MOTHER OF GOD

PREDESTINATION AND FREEDOM OF MARY

17 From always in an only will God PREDESTINED Mary to be the Mother of Jesus; since everything that has existed, exists or shall exist, has pre-existed forever "as an idea" in God. All the humans are PREDESTINATED, by God, for the goodness; to fulfil a mission on the earth and finally joint Him, in heaven. God only creates the goodness of the persons, but RESPECTS the freedom of each one to choose its own destiny: heaven or hell. God knows the facts before they happen, but that does not keep Him from letting people VOLUNTARILY accomplish them in full freedom

18 The predestination of Mary because She was UNIQUE and exceptional locates Her, after Christ and absolutely dependent on Him, as FEMALE FIRST-BORN of all the creatures: the "Daughter" by excellence

19 Predestined to have with the Father the same and only Son; She was to be, already from her conception, the most beloved among all; only for what She is and BEFORE being Mother. Mary has not been chosen for being saintly rather She is freely sanctified by God, since She has been predestined to be his Mother. God gives to each one, initially upon being conceived, the Grace according to the MISSION for which one is elected; therefore the "full of Grace" was predestined, before being born, to the Grace and glory that corresponded to Her for being the Mother of God (the degree of love with which God loves someone determines the degree of excellence of that someone. God does not love, initially, the better beings because they are better; but to the contrary, they are better because God loves them most). The Virgin was prepared in her spirit, so that She would conceive in her heart before conceiving in her body; as SIMILARLY occurs with other mothers, who conceive in their feelings before conceiving in their bosom

20 The love that God wants to establish between Him and the humans BEGINS between Him and Mary, whose freedom He respects (TO RESPECT is to be conscious of the existence and freedom OF OTHERS). The Incarnation of God does not come to destroy the human nature nor its freedom; it increases it and glorifies it, but respecting it

21 FREEDOM is the personal capacity of accomplishing some desire with full responsibility; conscious, equally, of the resources and limitations of one selves as well as what is imposed by the environment where one lives in possibilities and restrictions. It is thus that MANY freedoms exist, since there are many desires to accomplish; and so many DEGREES of capacity to achieve them, as persons and where to inhabit

22 Mary possessed the religious knowledge of the Jews of her time; but besides had a great knowledge of God, fruit of her personal prayers. **She, because She is "full of Grace", is thoroughly free by divine will (since She is full of the Holy Spirit, who gives knowledge and FREEDOM; 2-Corinthians 3,17)**

23 Mary was completely MORALLY FREE (or rather: Immaculate, filled of Holy Spirit). To choose between good and evil is an imperfect freedom; the real and complete moral freedom consists in not to choose more than what is good, which is what in reality requests all person. Imitating God, the absolutely free being, who CANNOT wish for nor do evil

24 GOD LOVES SOME MORE THAN OTHERS; in the sense that He gave them, initially upon being conceived, more capacity of serving or of LOVING (according to their mission); and afterwards, according to how FREE and unconditionally they fulfil said mission (with their works)
GOD LOVES ALL EQUALLY; in the sense that He loves all superabundantly more than what they need (according to their mission) and deserve (according to their Works

25 Mary, the "full of Grace"; so reflexive in the Annunciation, so desirous in knowing the How? of the mystery, and who maintained WITHOUT BEING AFRAID a long DIALOGUE with the angel; had of course to know the: What? of her maternity. God, through the Holy Spirit (who already was with Her from her conception), communicated to Her a knowledge in proportion to the greatness of the mystery of which its assent was being requested; therefore, She knew that She was going to conceive in her bosom the Messiah, the Son of God and Savior of the world. With this perfect knowledge, by her own will, FREE and conscientiously, Mary pronounced her "be it done" in her own name and representing all the Humanity. Becoming, IN THAT moment, the Mother of God

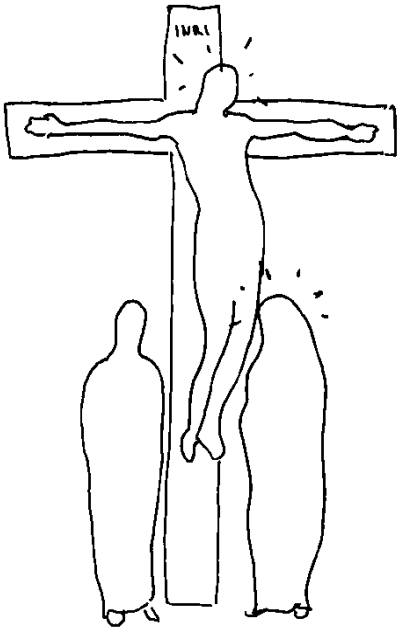
26 It could be thought that upon the angel saying to Mary, in a FUTURE sense: "shalt conceive... shalt bring forth... shalt call"; he is imposing upon Her the will of God, but it is not so; but says it making reference to Isaia (7,14) and to indicate that in Mary is fulfilled said prophecy. God talked with Her in an encounter of freedom and MUTUAL respect. If He should have made Mary to conceive Jesus Christ by force, against her freedom, it would have been a HORRIBLE example and might not have originated a free world. God to accomplish his paternity in Jesus has wanted to be associated with a human person, which is with Mary, and He HAD to request her conscious acceptance and without possibility of other interpretation

27 Mary upon declaring Herself "slave of the Lord" by OWN WILL, not forced to it; is put to the service of her Son, the Lord, without requesting anything in exchange (as slave); since being Mother is not only to possess, but to give oneself. She, during her earthly life, let her Son have full freedom; therefore She maintained her freedom in front of Him

28 The Annunciation IS NOT CLOSED with the words of the angel, but with the free acceptance of the Virgin, since God has WAITED for her response to accomplish the Incarnation

29 Mary was not the Mother of Jesus only in a physical way, as a means used by God. She also was it in her soul, by her will; since her humility (service and obedience to God), faith (faith in God, it is to believe in Him and to help Him) and LOVE toward her Son: the "Lord"; reached unimaginable limits of giving, therefore She is DOUBLY Mother; and the more for these last motives

30 The Tradition and the Bible transmitted not what is normal in the dealing between Mother and Son, but what was most EXTRAORDINARY. When the Bible says that Jesus was treating Mary APPARENTLY with some strength, it was not so; the Messiah was teaching, especially to the other human beings, that the real relationship with Him is not obtained only by material ties but basically by the Divine Grace; that in Her was FULL (full of Grace and fulfiller of the will of the Father. Luke 1,28-38). In the Gospels Mary is called Mother of Christ 25 times



31 If instead of a human person within a motherly gestation (the one which, together with the soul, is given by God), God gives the Divine Person of his Son; far from reducing that maternity, increases it to the most high dignity (honor, nobility); because such a Mother carries in her bosom the most perfect Son, and puts the Mother on the hierarchic level of Divine Grace called RELATIVE HYPOSTATICAL ORDER due to the substantial and unavoidable relationship that there is between a mother and her son (In the ABSOLUTE HYPOSTATICAL ORDER that is very superior to the relative, because this last one depends on the first one, is only Jesus because He is God-Man)

32 THE HUMAN GESTATION creates an extraordinary UNION between a mother and her son by the slowness, continuity and organic interdependence that this means; and all the more reason in Christ and his Mother, who are "one" and only presence, since when two deep LOVES are intertwined and are projected mutually intimacy is born; that is a SPIRITUAL SYMBIOSIS in which TWO presences become only "one"

33 The divine maternity is SUPERIOR to the state of "son of God" by Divine Grace of each human being, since this state only gives a spiritual kinship with God; while **the divine maternity establishes a kinship of SUBSTANCE, a relationship of equal blood with Christ and a form of kinship with all the Holy Trinity**

34 That Jesus did not have a human father does not make Mary less Mother, to the contrary; since He did not have a father, in the genetic sense of the word, the transmission and receipt of the psychological and physical features was accomplished by the sole means of his Mother; and makes Him, in the human aspect, into a masculine "copy" of Her. Therefore, God shows HIS FACE in Jesus and Mary

35 Christ, by HIS WILL, from tender age was admiring and imitating all the attitudes of his Mother. He, as a real man (with body and human soul), has had to be EDUCATED by his Mother; as is demonstrated with the Beatitudes (that He proclaimed in Matthew 5,1-12) that were all fulfilled in Mary, and furthermore considering that the Virgin in the decisive moment of her life solved her fate with the word "be it done" (Luke 1,38); Jesus also, when his hour had come, solved his fate with the same word "be it done" (Mark 14,36). When Mary wants to express her personality She says: "Behold the slave (servant) of the Lord" (Luke 1,38); when Christ proposes himself as an image to be imitated He says that He is "meek and full of humility" (Matthew 11,29), words that have the same sense as those of Mary since humility is the same as service to others, service to the Lord. God said to Mary and Saint Joseph: "call his name" Jesus to his Son; which among the Jews means: to teach Him

36 All that is human in Christ comes from his Mother. Not only for having inherited it and learned of Her; but upon representing Humanity She takes the place of Saint Joseph, the relatives and relationships to society that Jesus had. The Virgin represents Humanity because God thus wanted it, since her "be it done" affected the entire world (God was made Man, He took the Humanity of Mary, to come to save EVERYBODY). Mary made God a Son of Man, She made the Messiah a DESCENDANT of Humanity

37 The only greatness and the SOURCE in Mary of all her other supernatural privileges, is the fact of being the Mother of God. To deny Her this FUNCTION is to deny the REAL Incarnation of God (basis of Christianity)

38 That Mary is the Mother of God is DOGMA of the Church defined in the Council of Ephesus, the year 431, in the Pontificate of Saint Celestine I

IMMACULATE

BASIC CONCEPTS, ORIGINAL SIN AND MARY – 1

1 Because Mary is the MOTHER OF GOD and due to the merits OF her Son, has the greatest possible holiness for a creature. HOLINESS means UNION with God (for being the Mother OF God, She is holy in a relative way, depends OF God). **Jesus, as Man, is the most perfect of all and receives from his Immaculate Mother a humanity without stain; that is to say: the true human being.** As well as Mary resembled the God-Father in the God-Son generation, She must also resemble the Father in holiness; within what is possible to a human being. The Mother and the Son must be so alike as can be possible, and all hindrances for this (the sin) must be eliminated; since **for God to inhabit someone, this someone must be prepared**

2 IMMACULATE means in the case of Mary; the TOTAL absence of any class of sin, not even the slightest, as well as the absence of the Original Sin. She always was filled with Sanctifying Grace in her TOTAL PERSON (body united to spiritual part)

3 THE SANCTIFYING GRACE is the Holy Spirit, who makes saints and children of God. This Grace is the purest and freest LOVE of God that transforms the creature into a divine one (perfecting what is human), because it is a PARTICIPATION (a sharing) of the Divine Substance; therefore, it is stronger than sin. **THE GRACE is a characteristic given by God to each person (free of charge when it is conceived, according to their mission; and afterwards, according to their works).** (Note: there are different sorts of Grace; as that of doctor, that of bricklayer, that of social communicator, etc. In this book the Grace is referred to the Sanctifying Grace)

4 THE FIRST SIN was haughtiness (Humanity disobeyed God). The EFFECTS of this First Sin were: the suffering and the death (because Humanity left Paradise), and the Original Sin (because enmity was born between the sinful Humanity and God, because Humanity thus wanted it). THE ORIGINAL SIN is the LACK of Sanctifying Grace in the soul (it is not the total absence. Since God does not want to let Humanity totally abandoned, his love was greater than the sin); product of SHARING a blame or initial responsibility of Adam and Eve (representative of ALL the Humanity and responsibles of the left of the Paradise) in their first disobedience to God. The EFFECTS of the Original Sin are: the tendency to sin (because Humanity upon being antagonized with God, MOVED AWAY from Him; but not totally), and the need of Christ as Savior (to return to TOTAL friendship with God and to recover Paradise)

5 In Romans (5,12) it says: "Therefore as through one man sin entered into the world and through sin death, and thus death has passed unto all men because all have sinned". "all have sinned" can not be taken to the letter; since, Jesus by being God, could not sin nor have the Original Sin and in a newly-born the personal sin is impossible (furthermore God works miracles, that is to say, excepts from a law those whom He wishes)

6 The law that is referred to the TRANSMISSION of the Original Sin is not a law of the human substance, it is not GENETICAL inheritance; because otherwise it would be loaded from birth not only with the responsibility for the sins of Adam, but also with the sins of all the forebears. The TRANSMISSION is therefore a LAW OF GOD, who distributes the Sanctifying Grace according to his will

7 God could make his Mother Immaculate, it was convenient that He so make Her, and therefore He made Her so. If God made the angels without sin, He could likewise avoid in his Mother the consequences of a foreign sin. **Since God gives the laws by which the Grace is distributed, He can modify them according to his convenience. And as well as He made of a virgin: a mother; likewise did He make a SPECIAL law in the Divine Grace: making marvels for his Mother (Luke 1,49).**
Note.- It is different: Immaculate (without sin) and Always Virgin (who has not had sexual-genital relations). If Mary had lost her virginity in her marriage (which did not happen); She would NOT, for this reason, have stopped being Immaculate

8 The fact that Jesus was born without male intervention IS NOT the cause for which He was born without Original Sin. As well as it IS NOT CAUSED by the natural birth of Mary and of all the humans, that is to say, it is not caused by the SEXUAL-GENITAL union of the man and the woman (which is not a sin in itself, since God said: you multiply). When the union of the ovum with the sperm is produced it is called ACTIVE CONCEPTION. A human creature begins TO BE (to exist) when the spiritual part (person united to the soul; given by God) is joined to the fetus (given by the parents), this is called PASSIVE CONCEPTION and to that is referred the Immaculate Conception of Mary. In Her the spiritual part filled (full) with Sanctifying Grace upon joining with her body, communicated to it this fullness; thus sanctifying her TOTAL person (body and spiritual part). In other persons, in their Passive Conception, their spiritual part enters their body WITHOUT the FULLNESS of Sanctifying Grace; that is to say, with the Original Sin

9 As well as Jesus, in order to SAVE, evened Himself with the sinful Humanity taking the EFFECTS of suffering and death (not the sin); likewise, God left to his Mother, for the same reason (to help to the salvation), the same effects. Everybody suffer and die because all were born outside of Paradise

IMMACULATE

BASIC CONCEPTS, ORIGINAL SIN AND MARY – 2

The Immaculate Conception of Mary refers to her Passive Conception

10 The Original Sin would have made Mary to be born as enemy of God, something which is inadmissible; the Mother of God cannot have been AGAINST Him nor disobeying Him even for an instant, that is to say, She can not have sinned. She would not be an adequate or able Mother of God if She had sinned anytime, because the HONOR (not the sin) of the parents falls on the children; as it says in Proverbs (17,6). In the Ancient Testament there are other SIGNS of her impeccability; in Wisdom (1,4) it says: "because into a soul that plots evil wisdom enters not, nor dwells she in a body under debt of sin"; in the Canticle of Canticles (4,7) is read: "You are beautiful, my beloved, and there is no blemish in you"; in The Psalms (45,5) it says: "the Most High has sanctified his own Ark" (ARK = Tabernacle, Sacrarium, the Mansion of God)

11 If Jesus had elected an improper person to be his Mother, and she would be if she had had any sin, such election could only be due to: LACK of wisdom on the part of God, or to the IMPOSSIBILITY of finding another better woman; something which is inadmissible in almighty God (all-powerful)

12 God gives to each one the Grace according to the MISSION for which one is elected; therefore Mary is his Mother and participates in the victory over sin, because She is free of it. If Mary had not been Immaculate, her acceptance to be the Mother of God would have been limited and, She would not have been thoroughly Mother. **Her collaboration with Christ is TOTAL because She lacks sin. She was destined from always, even BEFORE the First Sin, as a means to the Incarnation of God.** While the other rational beings have as objective the fullness of Grace, Mary was adorned before being born with all the fullness of Grace that is demanded to be Mother of God in a degree very superior to that of any other angelic or human creature (surpassed only by Jesus); because of this **Mary has not been chosen because She is holy; but She is sanctified FREELY by God, since She has been predestined to be his Mother and thus to inhabit in Her without opposition nor resistance**

13 In Mary the chain of the Original Sin is broken so as not to contaminate Jesus Christ and to give to Him from the beginning a PERFECT Humanity; since He, who inhabited singly in Her, could not come of a dirty spring. **God prepared for his Son a superior dwelling (The Absolute Purity of God CANNOT issue from an impure place); since if He created for the Humanity that walks towards God this WORLD in which one lives, and created the wonderful PARADISE for the angels and saints; for Himself He created the most wonderful and pure: Mary, his own MOTHER**

14 In Genesis (3,15) God says to the DEMON (the most impure being, which has the absolute enmity with God): "I will put enmity between you and the woman, between your seed and her seed". This Woman is Mary since of Her Christ was born, and it is their JOINT labor that crushes the enemy. IT CANNOT be Eve, since she upon sinning became friendly with Satan to whom she became subjected by the servitude of the sin. The perfect hatred with Lucifer is fulfilled only in the Most Blessed Virgin, who by will OF GOD crushes his head

15 If Eve, who brought ruin, was created in Grace and ORIGINAL JUSTICE (the justice of the paradise, state of peace and internal and external unity); then Mary, who brought the salvation, could not be conceived in sin. If She were not Immaculate then the project of God of coming among the men, is not but a RECAPTURE of the sin. Rather She is the example that God has given better goods than those which the demon removed (God permits evil so as to draw from it a great good and to give freedom)

16 Mary, from her conception, is more excellent than the angels and the saints by the fullness of her Grace. Her Grace was so large that it even OVERFLOWED (ran over) on her own body to CONCEIVE Jesus in Her and was sufficient for the salvation, with Christ, of all the persons in the World (She was the first and principal servant of Jesus). Furthermore, only She has DIRECT familiarity with God-Father since they share the same Son

17 Mary:

IS FULL OF GRACE (conceived much loved by God, that is to say: full of the Holy Spirit, without Original Sin)

THE LORD IS WITH HER (that is why, God helped her not to sin)

IS BLESSED AMONG THE WOMEN (She has always had the friendship of God, that is to say: She did not sin)

IMMACULATE

MARY PRE-SAVED AND WITHOUT SIN – 1

18 The Immaculate Conception of Mary IS NOT OPPOSED to what is universal of the Original Sin, nor to what is universal of the salvation of Jesus. Since He, as perfect Mediator (unifier, conciliator) and Redeemer (Savior), left as EXAMPLE a perfect mediator-redeemer work preserving his Mother from the Original Sin; since He saves Her from it and makes Her more amiable to God than what the "Original Justice" of paradise would have made Her. Mary was consequently PRE-REDEEMED in honor of her Son, while the rest are redeemed after falling into sin (It is BETTER to save; to avoid that someone falls into the well of sin, than to draw him from it when he has already fallen)

19 For God time makes no sense and the redeeming value of the Messiah was FOREVER in the mind of God; therefore there is no chronological sooner or later (of time) or two redemptions, but rather a LOGICAL order: First Mary and thereafter the rest; and AN ONLY redemption (the saints of the Old Testament were also reedemed by Christ, even before their death))

Christ is Universal Savior.

Christ saved Mary
avoiding sin in her

20 Mary never was in a state of "Original Justice" nor in the state of a human fallen into sin and saved; her situation was unique and superior as corresponds to the Mother of God. Mary by being Immaculate is the image of the new human creature in which God recreates ANEW, with an EXEMPLARY perfection, his marvels; demonstrating that the Grace is greater than the sin (that the good is greater than the evil). Therefore, in the Annunciation at compare with Sophonia 3,14-17; Mary is revealed as the WOMAN OF SION (the faithfull PERSON in whom the salvation promise is made a magnificent reality; the one who REPRESENTS the Church, the Ark of the Alliance)

Mary:
Is full of Grace
The Lord is with Her
Is blessed among all women

21 Among the Jews the name of the person was linked to its mission and state; therefore the name of Mary is replaced, by the angel in the Annunciation, by "full of Grace" (the greeting should have been: Shout for Joy Mary,...) as God does in other opportunities (Simon by Peter; in Matthew 16,18). **God does not fill Her with Grace in that instant, rather the angel finds Her in that state. God makes FULL OF GRACE (fills with the Holy Spirit, who is the Divine Love; Roman 5,5) whom He MOST favors, "full"; there is not space for the SIN that is the lack of Sanctifying Grace, the enmity with God. There was not any moment, however short, in which Mary did not deserve the title that God gives to Her as a STATEMENT of the Love of God upon saying to Her: "full of Grace"**

22 "Full of Grace" is a simple translation. Mary spoke Aramaic and in the original GREEK text the angel calls Her: "κεχαριτωμενη" (pronounce: kayharitomainai); that is the perfect participle of the verb "χαριτοω" (pronounce: haritoe) which means to be the object of the Divine Grace and the termination in "οω" indicates, furthermore, fullness. This EXCLUSIVE title means fittingly that: Mary has always been and will always remain, in fullness, much loved and favored, full of Grace

23 As well as the Grace fills Christ because He is God, thus the Grace also fills the total person of Mary on account of her divine maternity. The Grace fullness of Jesus is HIS own, that of Mary is all DERIVATIVE and participated of Christ. This is noted in the Annunciation where HOLY means: with God and by God separated for a mission; and since Jesus is Holy, then the holiness (Jesus) that will be born of Her sanctifies Her (dependent on Him); separating the Immaculate for her mission, that is to help her Son to liberate from sin

24 God was continually widening the reception capacity of the soul of Mary who was ALWAYS full of Grace, full of the Holy Spirit (who sanctifies; John 20,22), and at the same time WAS GROWING in Her (as a balloon, always full of air and always being able to grow). This increase was produced acceleratedly and at all times: by her union with Christ, by the presence of the Holy Spirit, by PRACTICING the Christian virtues, and by prayer. It is known that her Grace could not amount to what is reserved to God, but it is not known to where her Grace arrived. **The Most Blessed Virgin MAINLY received the Holy Spirit in her conception (in that moment She was filled with Grace), in the conception of Jesus and in Pentecost;** when God filled each one of those present in accordance to their dignity and preparedness, therefore Mary received greater

25 The Redeemer, to DEMONSTRATE the effects of his full performance on a creature and to show what was initially the project of God in Paradise, preserved his Mother not only from the Original Sin but furthermore avoided to Her all kinds of sin and of blemishes upon removing from Her the THE TENDENCY TO SIN OR CONCUPISCENCE; that is a difficulty for the normal and easy submission of the material part and the senses, to the spirit and to the will of God; produced by GOING AWAY from Him (the Lord WAS always with Mary, therefore She was possessed of a perfect internal balance, with Herself; and external, with the others). This without preventing TEMPTATIONS, since also Jesus had these; and without forgetting that the principal merit of Mary is in loving and not in fighting against the temptations or to suffer

26 While most of Humanity forgets that it is on a trip to eternity, Mary always had her eyes on God (all her acts were done out of pure love to God). However no person however perfect he is, can remain for a long time in state of Grace without a special aid from God; therefore, the angel says to Mary: THE LORD IS WITH YOU; meaning that God has for Her a singular and special PROTECTION, God is with Her through the Grace (because God has given Her a special mission). The angel does not say to Her that She was nor that She will be, but simply that She is, which means: ALWAYS (did not sin)

27 Mary was completely MORALLY FREE (full of the Holy Spirit, who gives freedom; 2-Corinthians 3,17), since the real and complete moral freedom consists in not choosing more than what is good, IMITATING God that as a fully free being cannot do nor choose evil. Freedom, as a rule, SHOULD have limits and with all the more reason the Moral Freedom (Moral Freedom without limits, is LIBERTINAGE). FREEDOM is the personal ability to carry out some desire with all responsibility; aware, in the same way, of the own resources and limitations as of what the environment, where one lives, imposes in possibilities and restrictions

28 God from all the eternity loved Our Mother more than all the universe of the creatures creating Her Immaculate and, even though the love of God creates the kindness of the beloved, it leaves Her FREE. **As well as Eve in spite of being created pure disobeyed God, in the same way Mary by her own will could sin;** but her full union to God and the great love of God towards Her, kept from Her even the least inclination to do wrong, kept Her from sinning fullness

29 In the Visitation Mary is declared BLESSED (that is to say that She has the FRIENDSHIP of God; that She does not have sin) by excellence, because blessed is the fruit of her womb (since She is the Mother of God); in opposition to the CURSE of the Original Sin (the hatred with God)

30 In Apocalypse (12,1), the Woman "clothed with the sun" is an affirmation of the Divine Grace that fills the total person of Our Blessed Mother (usually in the Bible the Grace is compared with the light, that comes of God)

31 In Apocalypse (12,15-16) says: "And the serpent cast out of his mouth after the woman, water like a river, so that she might be carried away by the river. But the earth helped the woman, and swallowed up the river"; which is interpreted as that Jesus Christ, whose humanity proceeds of Mary and of the "earth", was the instrument that stopped the surge of the sin to avoid that his Mother be dragged among the embittered waters that issued from the demon. The victory of the Woman over the Serpent would not have been complete if the enemy had mastered Her through sin, even for an instant. Furthermore Satan might not have had motive to wish to hurt Her if it were not because She is his enemy, on account of her PERFECT abundance of Grace

They are different concepts:

Immaculate and
Always Virgin

32 The mother of Mary did not have to be immaculate (as some could wrongly think), since Mary is not God. Mary, because She was to be the Mother of God, was conceived without Original Sin by Divine Will; and remained without sin by her OWN will and by the Divine Grace. This absolute victory over sin DOES NOT SEPARATE Her from Humanity, but puts Her as an EXAMPLE of one who did not need to experience evil. Jesus also by being Immaculate does not cease to be a Man, to the contrary, that is the most perfectly human characteristic

33 Before so many situations of confusion and pain (which are not necessarily a punishment for sin, since even Jesus had them) in which She always lived, the ATTITUDE toward God and the emotional STABILITY of Mary had to come to Her because She was Immaculate; since the imbalances are generally the result of sin, of selfishness

34 The so-called "Purification of Mary" (Luke 2,22) WAS NOT to clean her of any sin, but to fulfil a RITE or ceremony of the Jewish religion (Leviticus 12,8); where furthermore it is indicated that the first-born male must be consecrated to God. Jesus FREED the Christians from the Jewish law, as is indicated in Galatians (3,13 and 4,4-5)

35 Nowhere in the Bible is there anything that is OPPOSED to the Immaculate Conception of the Mother of God

36 That Mary is Immaculate is a DOGMA of the Church, defined by the Bull "Ineffabilis Deus" of Pope Pious IX; in the year 1854

PRAYERS

1 SIGN OF THE CHRISTIAN

By the sign of the Holy Cross of our enemies save us Our God. In the name of the Father and of the Son and of the Holy Spirit. Amen.

2 CREED

I Believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and buried. He descended to the dead. On the third day He rose again. He ascended into heaven, and is seated at the right hand of Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

3 PATER NOSTER

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespass as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

4 HAIL, MARY

Hail Mary, full of Grace; the Lord is with you! Blessed are you among all the women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

5 GLORY

Glory to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and will be for the centuries of the centuries. Amen.

6 ÁNGELUS

The angel of the Lord announced to Mary and She conceived by means of the Holy Spirit. - One Hail Mary.
Behold the slave of the Lord; be it done according to thy word. - One Hail Mary.
The Word of God was made man and inhabit betweing us. - One Hail Mary.
Pray for us, Holy Mother of God. So that we be worthy of reaching the promises of Our Lord Jesus Christ.
Lord infunded us your grace in our hearts and by our recognition in the announcement of the angel of the incarnation of your Son, Jesus Christ, and conducted for his Passion and Cross, we arrive to the glory of the resurrection.
By Jesus Christ Our Lord. Amen.

7 CATENA MISSIONER = UNION CHAIN

Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops?
Oh Mary, conceived without sin. Pray for us who have to recourse to You.

8 HAIL, HOLY QUEEN

Hail, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope. To you we cry, the children of Eve; to you we send up our sighs, mourning and weeping in this land of exile. Turn, then, most gracious advocate, your eyes of mercy toward us; lead us home at last and show us the blessed fruit of your womb, Jesus: O clement, O loving, O sweet Virgin Mary. Request by us, Holy Mother of God, so that we be worthy of reaching the promises and Graces of Our Lord Jesus Christ. Amen.

9 HOLY ROSARY

1.- Sign of the Cross.
2.- Creed.
3.- Pater Noster.
4.- Three Hail Mary.
5.- Glory.
6.- To present each mystery followed with a Pater noster, ten Hail Mary and a Glory.
7.- Holy Queen upon ending the fifth mystery.

10 JOYFUL MYSTERIES (Mo. and Th.)

1.- The Incarnation of God in the Annunciation to Mary
2.- The preparation of John the Baptist, in the Visitation of Mary to Saint Elizabeth
3.- The Nativity of Our Lord Jesus Christ
4.- Mary and Saint Joseph present Jesus to his Father, and Humanity represented by shepherds and “magicians”
5.- The Finding in the Shrine of the child Jesus, when everybody listen the Messiah

11 SORROWFUL MYSTERIES (Tu. and Fr.)

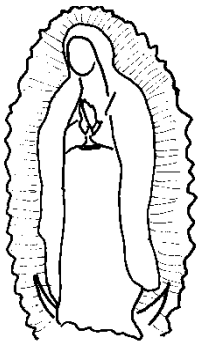
1.- The Agony of Jesus in the Orchard of the Olives
2.- The Flagellation of Our Lord
3.- The Coronation of Christ with Thorns
4.- The Road with the Cross on the back of Jesus
5.- The Crucifixion and Death of Jesus

12 GLORIOUS MYSTERIES (We., Sa. and Su.)

1.- The Resurrection of Our Lord Jesus Christ
2.- The Ascension to Heaven of Jesus
3.- The Coming of the Holy Spirit in Pentecost upon Our Mother and the apostles
4.- The Assumption of Mary in body and soul to Heaven
5.- The Coronation of Mary as Queen

1 Because Mary is the MOTHER OF GOD She remains virgin before, during and after the birth of Jesus; DEMONSTRATING thus:

1) **The freedom and creative action of God (the miracle)**
2) **That his Son is the Messiah**
3) **That his Son PRE-EXISTS (is God)**
4) **That Jesus does not have human father and that only to God corresponds the glory of his work and life; whose coming DOES NOT DEPEND on the human will but on the will of He who sent him. It was not convenient to communicate to another the dignity of God-Father**
5) **That the humanity of Christ that did not fall from heaven, but comes of Mary, was conveniently conceived without injury to his Mother; PROVING that the Grace of God does not destroy NOR INJURES in the least**



2 Neither marriage that is a sacrament, nor to have children, nor to be born normally is bad; but with the virginal maternity is broken an order for the FIRST AND ONLY TIME to let it be clear that **with Jesus is established a NEW PLAN, not that of the generation by sex but, that of the spiritual generation;** since Jesus was not born "of blood, nor of the desire of the flesh, nor of the will of man, but was born of God" (John 1,13)

3 The virginal conception and birth of Christ, only form that is CONVENIENT FOR whom is ETERNAL, is compared to the creation of Adam by God. Mary is that "virgin land" in which God has again created, with an exemplary perfection, the new Adam (Jesus). **The Messiah, as man, is equal to any human being except in the FORM of his coming to the world that was miraculous, (which does not reduce his humanity) and in his absence of sin. Jesus being God could: cure diseases, resuscitate dead, resuscitate Himself; and be born of a virgin, since in that way HE WISHED IT, because "nothing shall be impossible with God" (Luke 1,37)**

4 THE MIRACLE is a supernatural fact that CONTRADICTS the laws of the natural order, it is not only unexplainable in a scientific way but it is in OPPOSITION to such laws; this fact demonstrating the freedom and LOVING (salvating) creative action of God. The miracle is not against the divine order nor is it a disorder of the harmony of the world, since the world is plagued by unfavorable non-divine forces and wishes its release

5 There is a great difference between the VIRGINAL CONCEPTION that was miraculously accomplished in the UNIQUE case of Jesus WITHOUT male contribution; and the CURATION OF INFECUNDITY, with the contribution of male and female, after "the sickness was cured" by the action of God undertaken in the case of Saint John the Baptist

Note: The conception of Jesus cannot have been a PARTHENOGENESIS, that is to say the division and multiplication of an ovum of Mary without being fertilized with sperm; because that would have produced a girl

6 VIRGINITY is not only physical; it is a state MAINLY characterized by the superation of the soul, united to God, regarding the body and the senses. WITHOUT GOD the virginity lacks content, value. The virginal love (in God and toward God) tends to be of delivery and UNIVERSAL, it does not create dependencies nor does it depend on anybody, one has more fullness of God and MORE capacity of loving. The sexuality does not remain repressed nor suppressed, but CONTROLLED to the service of God. **The PREFERENCE of God for virginity is made clear when He incarnated Himself in the bosom of a virgin and had a "virgin" adoptive father (chaste). Furthermore Jesus remained "virgin"**

7 According to the mores of the era of Mary, the father of the girl of little more than 12 years of age delivered her in ESPOUSAL (what today would be said: as bride) to whom HE DESIGNATED among males 25 to 35 years old. From the betrothal to the marriage proper, that was called CONDUCTION (for the bride was solemnly conducted to the house of the bridegroom), there elapsed some 12 months; during which the father of the bride continued exercising his authority, the married couple were not living together and were keeping virginity jealously. However, the bridegroom was considered Lord of the bride and there was a real legal link that in a certain sense was equal to the current marriage. On the day of the conduct two women could be designated to EXAMINE if the bride was integral; if it was proven that she had lost virginity there fell upon her the bad popular gossip, she could be stoned in the public square, and the bridegroom gave to her a divorce or repudiation record

The conception and birth
of Christ
were two miracles

8 The perpetual virginity of Mary has two phases:
1) The virginal maternity in the conception and birth of Jesus and
2) The maintenance of that virginity, even married

ALWAYS VIRGIN

MARY VIRGIN WITH JESUS AND MARRIED VIRGIN – 1

9 The prophecy of Isaia (7,14) gives as a sign of the coming of the Messiah that a "virgin damsel" (in Hebrew "almâh") "shall conceive, and shall bring forth a son, and shall call his name Emmanuel". Observe that no husband is mentioned and that not only will she conceive but GIVES BIRTH while remaining virgin. The girl has to be a virgin for the prophecy to make sense, as manifestation of the ALL-POWERFUL GOD, since otherwise it would only speak of a common fact. Interpretation that is reaffirmed in Matthew (1,22-23). This Emmanuel (name that means: God with us) can only be Jesus (Jesus means: God-Save), because the same Isaia in 9,5 says that Emmanuel "upon his shoulder dominion rest. They name him Wonder-Counselor, God-Hero, Father-Forever" (which only God can do)

Virgin birth:

Isaiah 7,14
Isaiah 66,7

10 According to the angel, in the Annunciation, it is God through Mary who gives name to the Child since it does not have a human father; and RECALLS to Isaia (7,14) since it says to Her: "thou shalt conceive... shalt bring forth... and shalt call"

11 The prophecy of Michea (5,1-2) says: "But you, Bethlehem... from you shall come forth for me one who is to be ruler in Israel; whose origin is from ancient times. Therefore the Lord will give them up, until the time when she who is to give birth has borne". That is to say, the Messiah had to be born in Bethlehem; and would be recognized a double origin: one as God (of "ancient"), the other as Man that would appear suddenly in this pregnant girl WITHOUT MENTIONING husband

12 It is not the prophecy, that in and of itself is vague and UNDEFINED, that inspires the evangelical statement; but the FACT that suggests its interpretation. The emerging Church does not invent the virginal conception and birth of Jesus, because it would have been easier to explain the things in another way

13 In Galatians (4,4) is seen: "When the fullness of time came, God sent his Son, born of a woman". An EARTHLY father is not mentioned, which fact suggests the virginal conception of Jesus

14 In the birth of Jesus, it is Mary herself and ALONE who IMMEDIATELY after the delivery attends to the Child. There is no sign, pains nor midwife, which appear in a common birth. In Apocalypse (12,2) the delivery pains are referred to the spiritual work that it costs to the Church (to Mary) that Christ be born in each human being; and to her suffering beside the cross

15 John (1,13) says that Jesus was not born of "bloods", which indicates the miraculous birth of the Messiah without loss of blood. The same as in Luke (1,35) where "holy" would indicate also, in a Jewish environment: the absence of blood pollution and, therefore, of all LEGAL impurity. Signifying with this, the miraculous birth of God who does not destroy upon acting and the divinity of Jesus. This, without reducing his humanity (as the humanity of someone is not reduced by the fact of being born by caesarian operation)

16 In Isaia (66,7) upon speaking of the "Woman of Sion" that is represented by Mary (as is noted in the Annunciation), and which IN THIS CASE is applicable to Her since She gives birth to A COUNTRY (to Jesus; in Him is included all of Humanity; 1-Corinthians 12,27), says: "Before she comes to labor, she gives birth; before the pains come upon her, she safely delivers a male child". The delivery of Jesus was WITHOUT PAIN and kept his Mother virgin; since to give birth to the Light of the World, to the Salvatore of Humanity, could not be painful; even more, it had to be the cause of happiness. The FORM of this delivery was a miracle known only by Mary and for Mary as a PRIVATE fact (therefore it should be regarded with due respect). In Isaia (66,8) are noted the two "deliveries" of Mary:

1) When She gives birth to a "country" (in singular, to Jesus) without pain and

2) When as Universal Mother, beside the Cross, She gives birth to her other "children" (in plural, the rest of Humanity) with pain

17 The angel announces to Mary that She will have a son and She asks: "How shall this happen, since I do not know man?". It is to be noted that the verb is in its form of present conjugation and, therefore, it has a sense toward the FUTURE (as when is said: I do not marry xxxx). Which means that She does not know, nor intends to know male (NOT TO KNOW MALE, in the Bible, means that she does not have sexual-genital relationship with any male); furthermore it indicates an EXCLUSIVE ownership statement to God keeping Herself virgin, spiritually as well as physically. She does not doubt, only wants to know how to reconcile a previous divine inspiration that approved her virginity DESIRE and what was now revealed to Her by the angel. Only thus can her question be explained in someone that soon would be married, and that could NORMALLY have a son with her future husband

18 To suppose that Mary only meant to say that She had not until then "known" any male makes no sense, as She would have "known" one upon marrying. If it sets forth her desire of virginity as a QUESTION in the face of such a gratifying announcement, as it is to be the Mother of the Messiah, it is not thinkable that her purpose would have been abandoned later

19 Mary illuminated by the Holy Spirit (who gives KNOWLEDGE and freedom; 2-Corinthians 3,17), because She was "full of Grace", was not like any other person and knew perfectly how to distinguish the will of God; therefore She knew that it was CONVENIENT for GOD that She stayed virgin since:

1) **As Jesus is the only and perfect Son of the Father; it was convenient, therefore, that He should be the only Son of his Mother as perfect fruit**

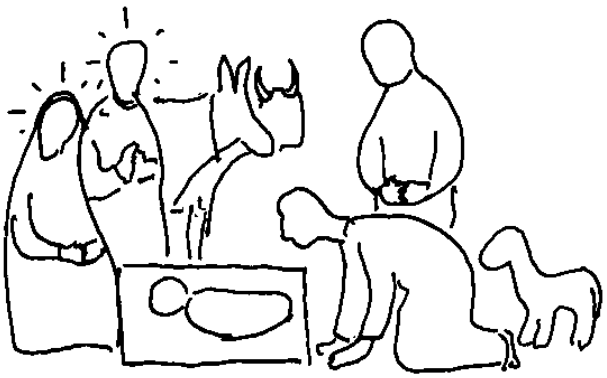
2) **As well as Jesus, new Adam, is example of CELIBACY (bachelorhood, sexual-genital relationship abstinence) and virginity; also Mary, new Eve, had to be an EXAMPLE in those senses**

3) **If She had had sexual-genital relationships after giving birth to Jesus there might have remained the question of the MOMENT in which She lost her virginity; which might have been unfavorable TO CHRIST who wanted his Mother to remain virgin at his birth to PROVE his divinity**

4) **She with her virginity would reserve all her love, ALL her person, to her Son; and with Him, to all of Humanity**

20 In the Annunciation, when the angel answers Mary that: "The Holy Spirit shall descend upon thee"; he is expressing that HE WILL RESPECT her desire, that is to say, that she will not conceive by male intervention and that she will remain virgin

21 Luke (1,26-27) names Mary as "virgin" two times; and in 2,5 names her "espoused" (of bride) though the "conduction" (the marriage) had already been undertaken to insist on the virginal marriage; furthermore Luke DOES NOT PUT limits to the virginity of Mary, making known that in the Annunciation She knew that God wanted Her virgin. Since then She knew that She was the elected of God, in whom marvels had been done, and no woman could have preferred in view of these facts another love than that of God and MUCH LESS a woman of the moral category and sensibility of the Immaculate



22 THE VIRGINITY IN MARY is the SIGN of the perfection with which her body corresponds to what passes in her soul, which by being perpetual, voluntary and consecrated, is sign and effect of a personal ALLIANCE with God. She, with her virginity, reserves ALL of her person to her Son. Any other love, even the one which she has for Saint Joseph, proceeds from that first and essential love. Though Mary was model of all the virtues she is called "The Virgin", and it seems that thus all is already said, since she was devoted exclusively to God and to his SERVICE

23 When Mary chose the virginal state it was not to shut out some of the values of marriage, but was a VALIANT action in order to consecrate herself totally to God. **It would not have been a demerit for Her to have had other children afterwards, and She would have continued to be Immaculate; but the fact of not having those does ADD TO HER MERITS, because it reaffirms her total availability to God to whom She gave her UNDIVIDED heart**

24 The ESSENIANS, a Jewish sect, already practiced matrimonial celibacy in those times. However the spiritual current of the era in which was the virginal consecration of Mary is of no interest, since her state was the same as that of any young Christian woman who wants to consecrate wholly to her God. Under the Jewish Law children were sought, since the divine cult was propagated by them, until the Messiah were born. Once Christ was born, that law had NO MORE sense

25 In Ezechiel (44,2) is read this REFERENCE to the perpetuate virginity of the Mother of God: "This door is to remain closed. It will not be opened nor entered into by any man because Yahweh, God of Israel has entered through it". It would have been OFFENSIVE to God, whose Ark or Shrine Mary is, if She might have been profaned by some male. Since "Holy" in the Bible means: with God and by God separated for a mission; and Jesus is Holy as the angel in the Annunciation says, then the holiness that is born of Mary sanctifies separating Her FOR GOD and his service, for the good of Humanity; because God has made Her of his, He made Her holy

26 When pregnant Mary remains quiet and RELIES on God, there does not remain more than to think than She had promised Herself to Saint Joseph with the same silence and the same confidence; since **She was natural and so profoundly pure that She inspired purity (and much more in a saint as Saint Joseph)**

ALWAYS VIRGIN

SAINT JOSEPH, THE HUSBAND OF MARY

27 SAINT JOSEPH, the "JUST" male (Matthew 1,19); that is to say SENSITIVE to the things of God, fulfiller of the will of God (situation that he acquired since childhood); did not even consider himself with the right to request explanations of Mary on the maternity that he already was foreboding (ONLY Saint Joseph had the sensibility to see this maternity so little advanced OUTWARDLY, as well as its ORIGIN). Afterwards, when he knows it with certainty, he does not have sexual-genital relationship with Her because he knows Her to be: Mother of the Messiah, a separated by God and for God, Shrine or Ark of God, and venerates Her and respects Her as such; that is to say, it is for Christ that he maintains celibacy

28 When Saint Joseph suspected the motherhood of Mary, he had NO DOUBTS about Her, he only felt UNWORTHY of passing as father to a Child coming from God (in the prophecies he did not find reference to a husband. The angel did not tell him: you do not doubt of Mary; the angel told him: you do not doubt in be her husband), and did not behave with the typical violence of the "mocked male", which gives his portrait: able to understand, to be self-controlled, to suffer himself rather than letting others suffer. On the contrary, he defends Jesus and Mary from Herod (he does not talk in the Bible, he is known only through his WORKS)

29 When the state of Mary is revealed to Saint Joseph he had never heard of a similar thing happening in history. All the motives existed for doubting that this dream-message came from heaven, but it was easier for him to believe in the impossible than doubting Her; and being "just", guided by the Holy Spirit, he DID what the angel told him (Matthew 1,24)

30 In the genealogy of Jesus that Matthew recounts (1,16) it says: "Jacob was father of Joseph, the husband of Mary, of her was born Jesus". Logically it would have to be asserted that Joseph was father of Jesus, but Matthew KNOWS that Jesus Christ IS NOT the son of a man

31 Saint Joseph loved Jesus Christ and his Mother so much that he did not doubt in consecrating himself and faithfully supporting the plans that God had regarding Them. It is not the same TO BELIEVE IN GOD (to believe that He exists), as TO BELIEVE GOD (to believe in his plans and to help Him). Mary as well as Saint Joseph always believed, helped and obeyed God

32 Saint Joseph: Husband of Mary; title given by God to the most humble and pure of all men. God communicated with the Sacred Family through Saint Joseph

33 Mary made the virginity vote in their marriage in accordance with Saint Joseph, and together with him, in order to serve Jesus EXCLUSIVELY. They, in inseparable union of two virginities, were united to protect and perfect each other MUTUALLY

34 Saint Joseph was CHASTE (pure of mind in the intention and in the action) not by avoiding love expressions but because his love was without selfishnesses, living with his wife as BROTHERS and FRIENDS in the faith

35 This marriage that was extraordinarily productive (since it produced the Savior) and an example to others; shows that **love without sexual-genital relationship IS WORTH MORE than sexual-genital relationship without love**

36 It was convenient that Saint Joseph and Mary be married in order to:

1) **To avoid that She live isolated, WITHOUT HUSBAND, which might have been difficult in the society in which She was living**
2) **To maintain the SECRET while the Messiah was growing and until it was expressed**
3) **To safeguard the reputation or fame of Jesus and his Mother, who would have been marginalized or Mary STONED for being an "unwed mother"**
4) **To be an example of a family**
5) **To give Jesus and Mary protection and the necessary human and material support**

37 The courtship and marriage of Mary and Saint Joseph had to be OUTWARDLY normal, so that it did not call the attention of anybody

38 As Jesus is the divine fruit that budded of the immaculate tree of Mary and the "owner" of that tree is Saint Joseph, as the husband is of the wife and the wife is of the husband, one must conclude that Saint Joseph is the "OWNER" of Jesus by RIGHT OF ACCESSION (as the owner of a car is owner of the motor of that car); which is a unique case in the paternities that was given EXCLUSIVELY in him

39 Saint Joseph upon giving to Jesus his name, introduced Him LEGALLY in the descendants of David. **If Saint Joseph had had other older children, Jesus would not be "his first-born" and he would not have presented Him to the shrine**

40 When they find the Child that had been lost, Mary names to Saint Joseph giving him the title of "father"; clear proof of the fact that Saint Joseph was CALLED thus by Jesus himself, who saw in the Holy Male a reflex and an authentic "representation" of his celestial Father

41 Saint Joseph is: Husband of Mary, Just Male, Chaste, Virginal Father of Jesus, Protector of Jesus and Mary, Protector of the Church; he also co-operated to the salvation upon protecting and educating Christ. To Saint Joseph corresponds the cult of protoduly or first duly because, after Mary, nobody SERVED Jesus as much as he did. **An exceptional divine mission such as his required a proportionate dignity that, at least at the end of his life, was GREATER than that of all the angels and saints in heaven without exception; therefore he is part of the so-called "Trinity of the Earth". Pope Pious IX declared Saint Joseph: Universal Patron of the Church; by the Decree "Quemadmodum Deus" in year 1870**

THEY ARE DIFFERENT CONCEPTS: INMACULATE Y ALWAYS VIRGIN

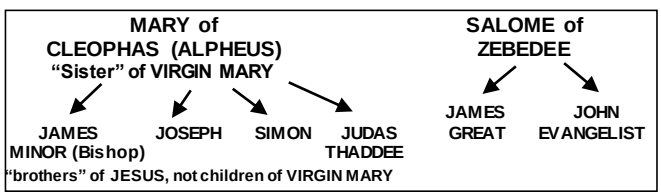
42 "Before they lived together, (Mary and Saint Joseph) she was found to be with child by the Holy Spirit" (Matthew 1,18), indicates that She was only betrothed (bride) to Saint Joseph and that they still did not LIVE TOGETHER (in Greek "σινερχομαι" pronounce: seenerhomeye) in the same HOUSE; by this is not deduced that they necessarily may have had sexual-genital relationship

43 TILL (in Greek "εως" and in Hebrew "ad-ki") means, in the Bible, that the fact being recounted ends and is not produced afterwards in any way; as is proven in 2-Samuel (6,23) where it says: Michol "had no child till the day of her death"; and afterwards less (Other examples in Psalm 109,1; Genesis 8,7; 49,10 and Matthew 28,20). This to clarify a passage of Matthew (1,25) where he says: "he did not know her" (Saint Joseph to Mary) "till she brought forth her son"; and not afterwards either. Furthermore the desire of Matthew was not to narrate the life of Mary, but only TO INSIST on the miraculous virginal conception of the Messiah

44 Mark (6,3) calls Jesus "the son of Mary" and thus indicates her virginity; since Mark, in his gospel, relates Christ solely to God and to Mary. **If Jesus had had brothers He would not have been THE SON (the only one), but A SON of Mary (one among the others)**

45 FIRST-BORN means the first to be born and not necessarily the first of others. Luke (2,7) uses the word with Jesus preparing knowledge to report the Presentation in the Shrine (Jewish ceremony where the first-born is offered to God) and following his master Paul (who calls Jesus first-born among many spiritual brothers; in Romans 8,29)

46 Mary did not have other children, Saint Joseph none. When the Bible says BROTHERS it can be referred to carnal brothers, to nearby relations or to members of a same collectivity; since in that era: neither in Aramaic, nor in Hebrew (original languages), nor in Biblical Greek (almost literal translation of the original); did they have different words to designate and differentiate carnal brothers from nearby relations, as is understood today. This is proven in Genesis (13,8) where Abraham says "brother" to his nephew Lot. Also all those which follow Christ are called "brothers" (Mark 3,35 and Acts 1,14-15). Jesus is "the son of Mary", while the "brothers of Jesus" are NEVER called sons of Mary or of Joseph (therefore, they are not carnal brothers)



47 In Mark (6,3) are:

1) James (call the minor; Mark 15,40. To differentiate him from James the great, son of Zebedee and Salome; also parents of John; Mark 3,17; 15,40 and Matthew 27,56),

2) Joseph, Simon and Judas (called Thaddeus, who was an apostle; Matthew 10,3; Mark 3,18 and Luke 6,16). Judas calls himself "brother of James (Bishop)" and NOT brother of Jesus (Judas 1,1). These 3 are called "brothers of Jesus" and greater IN AGE since they were advising Him and reprimanding Him (John 7,3 and Mark 3,21). On the other hand, Jesus is first-born (Luke 2,7) and cannot have older brothers

James, Joseph, Simon and Judas; are children of Mary, the wife of Cleophas, "sister" (relative) of the Virgin Mary. That is his relative is known by Matthew 27,56 and John 19,25; where 4 women are rebuilt beside the Cross: **1)** the Virgin, **2)** Mary Magdalene, **3)** Salome (wife of Zebedee and mother of James the great and John) and **4)** Mary (wife of Cleophas and mother of James minor, Joseph, Simon and Judas Thaddeus)

Since if James and Joseph had been children of the Virgin the evangelists (who narrate the life of Christ) would NECESSARILY have included them AT THE SIDE of Jesus, upon making the list of her children. Furthermore, upon making a relations list one always starts by the nearest and from greatest to smallest; and as James and Joseph are known to be children of the "sister of Mary", and appear FIRST in the lists, it is concluded that the other "brothers" of the Messiah are not carnal

Note: in the Bible there is also James Apostle, son of Alpheus (in Aramaic), which is Cleopas in Greek, Luke 6:15; who is, therefore: James the minor. And some translate Jacob instead of James

48 In the story of the Lost Child and in the Cana Weddings the Virgin was alone with Jesus, there were not MORE children either of Her or of Saint Joseph. Christ had taken care of Mary PERSONALLY **and, on the Cross, if Jesus had had brothers there would not have been any reason for a friend to be entrusted with his Mother;** or Jesus might have said to Her: Here is this man who is ALSO your son. Jesus delivered his Virgin Mother to the loved disciple, who was "virgin" (single, celibate)

49 In the CATACOMBS (place of meeting of the first Christians) inscriptions have been found that call Mary "the Virgin". The famed scholar Origenes (who was born near the year 180 and was Director of Alexandria, the most famous Christian teaching center of that time) was already defending the PERPETUAL virginity of Mary

50 The "Creed" says that Jesus was conceived and BORN of the "virgin Mary"; that was reaffirmed (saying that She brought forth Christ remaining virgin) as DOGMA (by the Pope Saint Martin I, in Letran, in the year 649). That She is Always Virgin, even married (as is reaffirmed by the Vatican Council II, of the year 1964, with Pope Paul VI), is a truth of the catholic faith; taught in permanent form and in official form for the Universal Church, as revealed by God

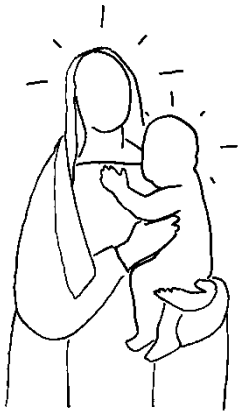
MOTHER OF THE HUMANITY AND OF THE CHURCH

MARY MOTHER - 1

1 Mary is the Mother of Humanity and of the Church in the mystical sense, spiritually, because She is the MOTHER OF GOD: of Jesus; who is the HEAD (synthesis of the creation, in Him is all the creation) of a MYSTIC BODY whose baptized members, currently or potentially, are all the Humanity. According to the apostle Paul: those united to Jesus, "first-born among many brothers", we are "members of his body, of his flesh and of his bones" and "many, we form in Christ a body"; who being ONE, died for ALL. Because all are included in Jesus (1-Corinthians 12,27); Mary upon conceiving Him and giving birth to Him, conceived and gave birth to all of Humanity (and the Church is within the Humanity)

2 Christ, the Head, and his mystical members are fruits of the bosom of Mary who remains constituted Mother of the TOTAL CHRIST (Christ plus his Mystical Body) though of various manners; physically of the Head, and spiritually of the members

3 Being Mother of Jesus, Mary is converted into mother of all those in whom He lives by having REBORN to the supernatural life (spiritual); through the Baptism and the sacraments. **With respect to the non-believers, her maternal function is a constant prayer in heaven so that the Kingdom of God may INCREASE**



4 MOTHER is she who transmits a life akin to the one which she possesses. Mary gives us the life of the Grace originating from her superabundant Grace. So that a person can be the spiritual mother of another this one has to cause the Grace (Jesus) to be born in the other one

5 The maternity of Mary IS NOT metaphorical (as if She would be Mother), neither does it have the incomplete sense of adoptive maternity, neither is it limited to her prayers for us in heaven. She TRANSMITS us as secondary means the supernatural life that comes of the primary source, that is to say, of Christ; so truly indeed as the earthly mothers, secondary means employed by God, give the natural life (every mother is partner of God). This SUPERNATURAL LIFE is A REBIRTH to the true life of God, to the life of Jesus in us; therefore, the "full of Grace" develops an activity that is incomparably SUPERIOR to that of the earthly mothers

6 The only physical maternity ends upon the son being born; but the spiritual maternity of Mary ALWAYS acts, because at all times She continues communicating the Graces of the salvation

7 As well as God is not stripped of any part of his substance, and is nevertheless our real and only Father since we received and we shared of the Divine Substance; it likewise happens with Mary, who is not stripped of her substance but COMMUNICATES to us the Grace of God, and is therefore: Our real Mother

8 The universal Grace of Mary is called MATERNAL GRACE since its objective is the spiritual renaissance of the persons, without preventing them to grow and to mature. Other humans have PARTICULAR GRACE since their works do not have universal value. The Grace of Jesus Christ is universal and is called CAPITAL GRACE (of the head, of the principal)

9 The Grace and the glory to which Mary was forever predestined by reason of her spiritual and divine maternity on Humanity, in order for Her to accomplish with GREATER perfection her maternal mission, is so great that it exceeds that of all the angels and saints (being surpassed only by Jesus). The privileges of Mary were given to Her by God for her spiritual and divine maternity on Humanity, that is to say, for her function as the Mother of the TOTAL Christ

10 The Divine Grace does not come to destroy humanity nor to be put at its margin, it comes precisely to perfect it. Therefore, **we humans will always be the children of GOD and MARY; since in heaven exists an equivalent of our earthly parents (that serves us as sample), since there is much SIMILARITY between what is natural and what is supernatural**

11 The evangelist John avoided naming Her: Mary; since he sought a title that would indicate her being UNIQUE, and chose well: Mother of Jesus; that She and only She was. As well as God is to Jesus: The Father; John indicates a PARALLEL spiritual reality naming Mary as: The Mother. Only Mary with the Father, can say watching Christ (and with Him all of us): "there is our Son"

Jesus is Our Brother

God is Our Father

Mary is Our Mother

12 The Most Blessed Virgin belongs to the COMMON goods of Jesus and his disciples. His Father is our Father. His hour, our hour. His glory, our glory. His Mother, OUR Mother

13 The "full of Grace" (full of Holy Spirit) gave Our Savior to Humanity, and collaborated with the work of the salvation, thus She gave us life (before salvation, LIFE, arrived; we were living in sin, that is to say DEATH). And in heaven She continues doing THE SAME as She did on earth, without EVER abandoning her children; since She loves us as only the most perfect Mother that nature and the Divine Grace have formed can love

14 Mary lived in the company of the Son of

God during many years, marking her life deeply and GROWING spiritually. On the other hand Jesus, as real man, has had to be educated by his Mother. Therefore, **as well as her fullness of Grace increased, the spiritual maternity of Mary was GROWING: from her conception (when She was potentially Mother) going through the conception of Christ (when She conceived Humanity) and the Cross (when She gave birth to Humanity, as Coredeemer or collaborator of the only redeemer) until Pentecost (where She was, MORE fully yet, Mother of the Church)**

15 In Nazareth Our Mother CONCEIVED Humanity and in the Calvary GAVE BIRTH to us. And She who only felt joy at the birth of her First-born, experienced mortal anguishes at the birth of her other spiritual children (as was predicted in Isaia 66,7-8)

16 Jesus showed us the Father and proclaiming it LOUDLY so as not to leave any doubts, gave us a MOTHER PARTNER AND MEDIATORESS in the Cross. All Mothers are partners and mediatoresses because:

1) **She associates with God to JOINTLY give life to a new being (upon JOINING their body and their soul)**

2) **She is the MEANS by which one comes to the world**

3) **She JOINS and RECONCILES her children among themselves. A mother cannot give life alone; the real source of what Mary gives is Christ, it is from Him that She receives what She gives, and TOGETHER with Him gives it (She depends on Jesus)**

17 Already in the EUCHARIST Jesus had left the supreme testament of his body and of his blood (John 6,48- 58 and Luke 22,19-20); and on the Cross made his SECOND family testament upon leaving the Most Blessed Virgin, his Mother, as Our Mother and EXAMPLE

18 In the Greek-Roman world and in the biblical one, woman was despised; however in Pentecost Mary is the only woman mentioned with HER NAME, since She stands out as example and center that joins together the praying Church (Acts 1,14)

19 If the birth of the Church was spiritual; the mother had to be spiritual, full of Grace, full of Holy Spirit. The Church was born in Pentecost as a sacramental ORGANIZATION by the work of the Holy Spirit and of Mary Virgin, from THAT MOMENT her mystical Husband. And as well as She cared, supported and educated Jesus Christ since He was born; She equally did it with the emerging Church as MOTHER-EXAMPLE

20 Mary was accepted in the house that John certainly had in Jerusalem; from where, behind the stage as always, She encouraged and guided; not only him and Peter (who always appears near John in these first years) but ALL the apostles and disciples that certainly were gathered in the house of John together with Mary, the Mother of all. The apostles venerated Mary: "The Mother", very much; and ALMOST MORE after Pentecost

21 If Mary is Mother of all the Humanity then She is Mother of a special part of it, or rather of the Church. But not by using the word and image of **MOTHER as source of LOVE and LIFE** should one remain prisoner of it, since Mary is within the Humanity and the Church. The unique post of Mary among the brothers of Jesus is no difficulty for her maternity, as well as her maternity is no problem for her fraternity (the earthly mother is also spiritual sister of her son)

The mother is the source
of love and life

22 Mary upon living in the Spirit, obeying the desires of the Father, and collaborating with God to let Him STEM FROM Her during all her life; acquired rights of universal spiritual maternity, because She GIVES life. **The only role of the Virgin consists in that She is a woman who exists for her Son, which is to say for us (because all are included within Him).** Equally Jesus, who is by excellence a man that gives love to others universally

23 In Apocalypse (12,2) the delivery pains of Mary are referred to the birth of Christ in Humanity (to the work that it costs, to Mary, to give birth to Him in each one), and to the love and dedication with which She cares from heaven for everyone, as Our Spiritual MOTHER

24 It is the whole fate of Eve companion and wife of Adam, and MOTHER with him of the living; that has to be repaired, surpassed and transfigured in Mary: NEW EVE; together with Jesus: new Adam

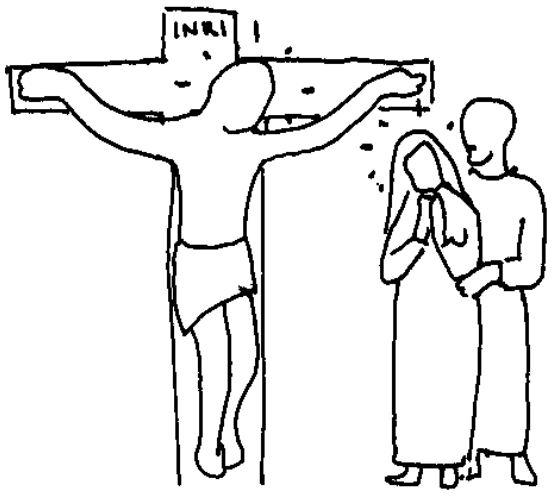
MOTHER OF THE HUMANITY AND OF THE CHURCH

MARY PROCLAIMED MOTHER-EXAMPLE, NEAR THE CROSS - 1

25 MARY, BESIDE THE CROSS: In John 19,25-27 says: "Now there were standing by the cross of Jesus his mother and the sister of his mother, Mary wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his Mother and the disciple standing by, whom he loved, he said to the Mother, "Woman, behold, thy son". Then he said to the disciple, "Behold thy mother". And from that hour the disciple took her into his home."

26 It would seem at first sight that Christ delivered Mary to the cares of John in a legal testamental desire, but it was not only that. What happened is that Jesus delivered what was most dear to Him PROCLAIMING it loudly, so that our development and joy will be total: a Mother to the Humanity and to the Church (and at the same time to serve as EXAMPLE); that is to say a MEDIATORESS (every mother is partner and mediatoress). The words of the Messiah did not create that maternity nor that mediation (that was given since the Annunciation) but proclaimed it, made it PUBLIC; as is noted of the analysis of the situation that surrounds the fact, and that will be seen below

27 Near the cross was the Mother of Jesus. The evangelist stresses "standing"; to mean that in the moments in which all abandoned the Messiah She advanced with dignity, silently, and placed Herself to the front (as opposed to all her previous attitudes, of notable modesty, where She always procured to be in a second place); **to continue CO-OPERATING with the Redeemer: With the offer of her Son EDUCATED by Her, with her maternal love, her faith, her suffering, as woman; at the same time representing Humanity and the Church: to accept the salvation and feel pity for Jesus**



28 Near the cross was John; the loved DISCIPLE and who loved Christ because, furthermore it is believed, he was a friend of notable Jewish and Roman chiefs; situation that, in some measure, permitted him a certain relative calmness as compared to the other apostles and disciples with respect to his personal safety

29 Near the cross was SALOME (wife of Zebedee), the mother of James the great and of John (the disciple). John, to the contrary of other evangelists, did not name his own mother; for modesty or by giving priority, preference, to his Spiritual Mother

30 Near the cross was Mary MAGDALENE, from whom Jesus had thrown out the demon

31 Near the cross was MARY, wife of CLEOPHAS, who was "sister" of the Virgin (perhaps relation of Saint Joseph) and mother of: James the minor, Joseph, Simon and Judas Thaddeus (She, Salome and Magdalene would be the first WITNESSES of the death and resurrection of Jesus; therefore the evangelists name them)

32 John, by the Cross, reports the facts that have a deep SPIRITUAL AND MESSIANIC SENSE; that is to say, that the meaning of the events actually DO NOT FINISH when the facts end and have a UNIVERSAL meaning

33 John tells that Jesus said "to the Mother", and not: "to his Mother". With that title: "The Mother", Mary was known already from the emerging Church

34 Christ, by being God, already KNEW his fate; and awaited the last instant because He wanted to comply with his duties as son and to proclaim, before considering everything to be completed, Mary as Universal Mother. And not only did He refer to John, since on the CROSS, only the interest of the UNIVERSE was in the desires of the Savior. As well as at the cross the Mother delivered her Son, who was her most valued and only treasure; thus also the Son delivered his Mother to us, his greatest and only treasure

35 Christ DID NOT SAY the name of John, since He referred to all the Humanity

36 Jesus said to Mary PREMEDITATELY: "Woman"; within an environment in which it corresponded to say: "Mother". That the Messiah call other persons woman is not the same as when He did so with his own Mother; and it is that here the word WOMAN (that means Lady, as in the Cana Weddings, and that at the same time indicates the collaboration of the WOMAN in the salvation) draws Mary from a limited motherly function and opens Her toward a motherly fate WITHOUT LIMITS of the woman, where is revealed:

1) **The first Woman: Eve. Mother of the living**
2) **The Woman of the Genesis (3,15). Mother that with her descendants will crush the enemy**
3) **The one which is the "Woman of Sion": the faithfull Church. That also is Mother**
4) **The Woman dressed of the Sun and crowned of Apocalypse (12,1): the Church. Mother whose Son will kill the Demon**
5) **The woman of Galatians (4,4). Mother that brings forth the Messiah (who is the Life for everybody)**

37 Jesus Christ established a DOUBLE current:
1) **From Mary towards John: "behold thy son", and**
2) **From John towards Her: "Behold thy Mother"**
If it had been solely a familiar arrangement or assignment it would have been a useless duplication and might have sufficed with a single current, from John towards Mary

38 The double current (between Mary and John) is NOT interpreted as consolation words; since it would not be reasonable that with the same words the Messiah could have intended to console John, however favorite that he might be, and his own Mother

39 Christ is going further than the externals. Since it might have been normal that He requested John to take care of his Mother with fondness; but to entrust the "full of Grace" to take care of John with interest was not only USELESS, but little delicate for a person of normal sensibility that knows of what is reciprocal in love; and much more yet, for someone of the human CATEGORY of the Virgin

Mary is Our Mother from

the conception of Jesus

40 Mary was delivered to John, at the same time he was delivered to Her; something which would be tremendously strange, because THERE WAS the mother of John. That Jesus had talked first to his Mother and not to John, who was the one which was going to receive the assignment for the earthly care of the Virgin, reveals the UNIVERSAL sense that the Messiah wants to give to the fact. Humanely John did not need Mary, and spiritually Jesus was concerned FIRST with the disciple

41 Of old it was considered a curse among the Jews that a woman remain alone and it was the custom that she return to the familiar bosom, to the care of the OLDEST of her relatives. And in spite of the relatives of the Virgin being there (who were accompanying Mary Cleophas), Jesus delivered his Mother to the YOUNGEST of Zebedees (the father of John was named Zebedee) because he was the most sensitive and affectionate disciple; since **Jesus wanted to establish a relationship based on RECIPROCAL love, as would be the relationship between the saved and Our Mother**

42 If the relatives that were near the cross were not surprised at the decision of Jesus, it indicates that they noted something MORE than a testament; since it might have been OFFENSIVE for them, that were near the Cross, that Christ delivered Mary to a stranger

Woman means Lady.

The man is not alone,

the woman cooperates

43 Considering that each son is formed in a unique way, UNREPEATABLE, and this is true for the mother as well as for the son; it can be understood why the new maternity of Mary may have been expressed in SINGULAR: "behold thy son". Mary loved each one of her children as if it were the only one. Furthermore, as the Most Blessed Virgin did not have more children than Jesus, this also equals to say: this one will be Jesus for you, for evermore; since anyone that has arrived to perfection already does not live, but Christ lives in him

44 As Mary is the Mother of God She REPRESENTS the Church, therefore the loved disciple was delivered to Her and at the same time Mary was ENTRUSTED to John by Jesus Christ. As Mother of the Church, the full of the Holy Spirit took care of the community of believers represented by John; who was delivered to Mary as son not for being John, but because he was "the disciple" (that is to say, the representative of the disciples)

45 That John accepted Her in his house, counting Her among his goods, means that he took Her as a full treasure and principle of his own life; that is to say, Mary with Christ and from Christ has to be received by the faithful as estate or treasure of the Church

46 The arrangement of Jesus in the Cross toward his Mother, demonstrates that until then He had PERSONALLY taken care of Her and that Mary did not have more children. One must not be confused by the so-called "brothers" (relations) of Jesus; since they are never called: children of Mary nor of Joseph (therefore they are not carnal brothers); and when the evangelists call Jesus "the son of Mary", they do it in singular (the only son)

47 John has written the HISTORY of what happened near the Cross because he was the only evangelist that was present; and sets Mary beside the Cross, according to the PUBLIC biblical revelation style that uses the form "behold..."

48 That Mary is the Mother of Humanity is a doctrine (teaching) reaffirmed by the Vatican Council II, the year 1964, which calls Her: "Mother of Men, particularly of the faithful". She was proclaimed Mother of the Church by Pope Paul VI that same year

BEATITUDES AND MERCYS

1 BEATITUDES (Matthew 5,1-12)

(happy in the heaven or beatified = B.)

1.- B. are the poor in spirit (the full of humility), for theirs is the kingdom of heaven

2.- B. are the meek (that they do not have neither rancor nor ire), for they shall possess the earth

3.- B. are they who mourn, for they shall be comforted

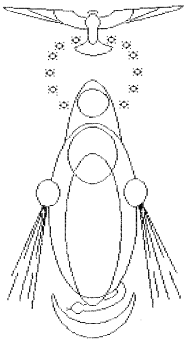
4.- B. are they who hunger and thirst for justice (of God), for they shall be satisfied

5.- B. are the merciful (that pity and help to avoid pain), for they shall obtain mercy

6.- B. are the clean of heart (without sin), for they shall see God

7.- B. are the peacemakers (who work for the peace), for they shall be called children of God

8.- B. are they who suffer persecution for cause of Good (of God), for theirs is the kingdom of heaven



2 MORE BEATITUDES GIVEN DIRECTLY TO MARY

1.- B. is who has believed (Luke 1,45)

2.- B. is the womb that bore, and nurses Jesus (Luke 11,27)

3.- B. is who hear the word of God and keep it (Luke 11,28), or rather is who does the will of God (Luke 8,21; Matthew 12,50 and Mark 3,35)

4.- B. shall Mary be called for all the generations (Luke 1,48), because She is the slave of the Lord

3 WORKS OF CORPORAL MERCY

1.- To give drink to the thirsty

2.- To feed the hungry

3.- To dress the nude

4.- To give shelter to the pilgrim

5.- To visit the sick

6.- To visit the prisoners

7.- To bury the dead

4 WORKS OF SPIRITUAL MERCY

1.- To give advice to who needs it

2.- To teach to whom knows not

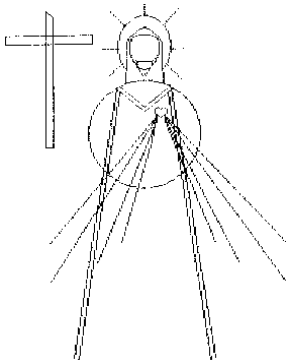
3.- To amend whom is mistaken

4.- To console the sad

5.- To forgive the injustices

6.- To be patient with the nagging

7.- To pray to God for the living and the dead



5 THE COMPLAINT OF JESUS

How nice it would be
if nobody rejected you,
if everybody loved you
You, Virgin Mary!
If at each dawn,
all greeted you
with the Hail Mary!
How nice it would be!
If at dusk,
in all households
they prayed the Rosary,
together in family,
How nice, how nice it would be!

+

But unfortunately,
so many reject you.
And even calumniate you,
and believe that with that they
give honor to God.
And go about the world
with the brow in the air
repeating to voices:
My Lord! My Lord!, with you all,
but with your Mother, Nothing!
If they could see
to the Lord face to face.
In it they would find,
a complaint of pain.
And would arrive to their ears,
the sad echo of his voice:

+

Why do they insist
on separating us two?
If where She is to be found
there will also I be found.
Why injure Her so much?
Not understand my pain?
If She carried me in her womb.
With her blood fed me.
Her heart and mine
are the same heart...
If they despise Her
they despise me!

6 THE COMMANDMENTS OF THE BIBLE

Can be reduced in: To love God above all and to love the neighbor; that is to say:
TO LOVE, AS CHRIST, THE NEIGHBOR; SEEING GOD IN THAT NEIGHBOR

PARTNER, COREDEEMER AND MEDIATORESS (DEPENDENT ON CHRIST) OF ALL THE GRACES

MARY: PARTNER MOTHER

1 Because She is the Mother of God; He takes Mary, who represents Humanity, as model partner; since the God-Man union of Jesus indicates a help from Humanity to its own salvation and, God upon being made Man or rather to BE INCARNATED, far from supplanting the human being becomes associated with it; therefore together with the ONLY perfect, principal and universal Redeemer-Mediator that is Christ there is place for those which co-operate with Him, and especially his Mother, whose titles are similar and DERIVATIVES from his function

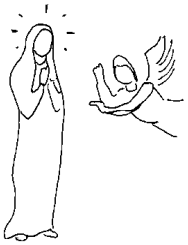
2 ASSOCIATION (to be joined to achieve an objective end) COREDEEMING (to collaborate with the redemption or rather with the salvation) and MEDIATION (to join, to reconcile), they are different but inseparable concepts. Mary is Partner and Mediatoress, by being Coredeemer

3 All humans are in SOME measure associates, coredeemers and mediators, and even more so those included within the only Mystical Body of Christ (the Church). But Mary is the representation and EXAMPLE by excellence, since in the ORDER of the participation it is normal that there is a FIRST ONE. The other human beings are partners and secondary coreedemers; that is why Paul said in Colossians (1,24): "I fill up in my flesh what is lacking of the sufferings of Christ"

4 The hatred between the woman and the demon told in Genesis (3,15) was the notice of the fact that the Creator would not abandon the Humanity fallen in sin, and with whose descendants God would be joined to crush the enemy. Said hatred indicated an ASSOCIATION in the redeeming work, since Jesus would come as descendant of Mary and it would be their JOINT labor that would crush the head of the demon (salvation comes of Christ and is communicated by Mary, by the Church)

5 The salvation, in the PROPHECIES, arrives by means of the Messiah in intimate union and ASSOCIATION with his Mother. In Isaia (7,14) it says: "virgin damsel" (Mary) "shall be with child, and bear" the Messiah. In Michea (5,2) it says: "will give them up, until the time when she who is to give birth has borne, and the rest of his brothers shall return to the children of Israel"; that is to say, God would leave Israel to the mercy of its enemies until the one which is born of the delivery (of a woman: Mary) join together the scattered to form a blessed people

6 Every MOTHER IS A PARTNER because she is associated with God for, TOGETHER, giving life to a new being (upon joining its soul and its body)



7 THE DIVINE GRACE (or Divine Love) is always a response to prayer (the one which is a request so that God do what only He can do). Mary with her prayers was requesting and achieved the coming of the Messiah; however, not for this reason does God lose the initiative of the Incarnation; since it is He who inspires the desire and the petition. **She was requesting in representation and for ALL the human gender (since TO REQUEST FOR AN OTHER, when being in the light and in the charity of God, is first of all to carry the another in what is intimate of the heart as the own self and REPRESENTS it); therefore the angel says to Her: "Fear not" (that is to say, do not worry any more, your request has been granted) "for thou hast found Grace with God"; or rather, the Grace that you WERE SEEKING. Thus, the angel is expressing to Her that God has chosen Her as PARTNER since She is recognized as the one who has FAITH IN GOD (that is to say, who believes and HELPS to the fulfillment of the promises that God made to Humanity; or rather: who LOVES). He associated with Mary would save the world and the principal WORK of this association would be the divine maternity**

8 This choosing of Mary as Partner is also noted in the Cana Weddings (that is an "Annunciation" according to John): "They have no wine" (requests the coming of the salvation); "Do whatever He tells you" (accepts the divine proposal and COLLABORATES; at the same time that She declares that She is all of Him)

9 The society of Jesus and Mary has two aspects: one moral, by accepting the divine maternity and the cooperation with Christ; and another effective one, by the WORKS that She accomplished NEXT to Him

10 Mary, as Partner, is the MODEL of what is taught by Christ. **He is principal cause but the two are necessary and effective.** The works of Mary ARE NOT ADDED to those of Jesus to increase the infinite value of His works; but to fulfil the divine orders that wished it thus (as the evangelical facts demonstrate) and to offset what was done, also jointly, by Adam and Eve. **The TOTAL HUMAN (man and woman) is saved and work for their salvation.** "Neither is man independent of woman, nor woman independent of man" (1-Corinthians 11,11). Neither Jesus without Mary, nor Mary without Jesus. Without Mother there is not Son and without Son there is not Mother

PARTNER, COREDEEMER AND MEDIATORESS

BASIC REDEMPTION CONCEPTS AND COREDEEMING OF MARY

11 THE REDEMPTION OF THE WORLD is an act of LOVE, by means of which was recovered for Humanity the divine friendship and the supernatural life (the Paradise). Retrieving Humanity from the state of injustice and of condemnation (of death) in which it was because of the First Sin through the payment of the rescue, that is the blood of Christ offered voluntarily by Him to the Father; which was sufficient and overabundant satisfaction for all the sins of the world, even for the sin committed by those who killed Him. **God was made Man to TEACH how to love and show with FACTS his love (dying for all); and to indicate thus the best road to heaven**

12 If two persons are united by LOVE and by this come to be ONE; they can pay a debt, the one for the other. In the payment that is given (that is an external act) one can make use of instruments or persons. It is not the same with the conversion, the repentance and the confession; which have to be personal acts of the subject himself

13 The dignity (honor or nobility) of the flesh of Jesus is not measured by his human nature, but by the dignity of who took it: the DIVINE Person of God-Son, and because of this reached an INFINITE dignity. God-Son was using his holy humanity, originating FROM MARY, as a means to accomplish the redemption works

14 OBJECTIVE OR ACTIVE REDEMPTION is the cause of the salvation and it was accomplished by Jesus as Head and impersonation of the Humanity. **Christ who is the UNIVERSE, in who are included ALL the human beings and has infinite dignity, is the only one that as God become Man (God-Incarnated) could execute the active redemption.** If "One died for all, therefore all died" (2-Corinthians 5,14) then having all died in Jesus, it is because all are INCLUDED within Him. **This incorporation was accomplished in the same moment of the Incarnation in Mary**

15 SUBJECTIVE OR PASSIVE REDEMPTION (is within the subject, of each person) it is to receive and to use the redemption of Christ; reproduced and taken, freely, by each person. **It is more glorious to the human being to rescue itself than be saved without doing anything. Therefore God has ordered that the sanctification will not be only divine but also human, and that one SHOULD love to go to heaven**

16 COREDEEMER, in the case of Mary, does not mean a second redeemer in addition to the first and ONLY Christ, but indicates a rescued COLLABORATING with the redemption of the other rescued. The other human beings are coreedemer secundaries; Immaculate Mary is the first one. Everybody must Collaborated with the unique Redeemer

17 The Most Blessed Virgin is differentiated from the other Christian coredeemers, in that these can only obtain the fruit from the salvation AFTER this was effected; on the other hand, She obtains the salvation by her DIRECT collaboration. To concede to the Partner a privileged function in relation to the others in this cooperation with Jesus is not to put Her apart, but to put Her TO THE FRONT. She is the first rescued and the FIRST Coredeemer by being the first graceful, the first favored by God

18 The Redemption of Jesus was: Principal, sufficient by itself, independent and absolutely necessary. The coredemption (cooperation to the redemption) of Mary was: Secondary, insufficient by itself, DEPENDENT and relatively necessary

19 The coredemption of Mary is RELATIVELY necessary because God has disposed it thus, as an effect and dependent of his ETERNAL will that wished the Incarnation of his Son in the Virgin. Accepting, because of this, the satisfactions and merits of the Immaculate in UNION to those of Christ as payment for the rescue of the Humanity. **God makes the salvation but in Mary and by Mary, as MOTHER, wants to communicate it to all the Humanity**

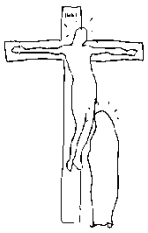
20 As well as Eve (who was created immaculate and was representing Humanity, together with Adam) by her haughtiness and disobedience made herself the cause of death for herself and for ALL the human gender; Mary Immaculate, by her humility and obedience was made the cause of salvation for Herself and for ALL of Humanity. The evil that Eve did, Mary undid

To love is to give happiness

21 Jesus, the most loved by God-Father, obtained his greatest happiness in making others happy by giving His life for Humanity; even for his enemies. And obtained for his Mother a SIMILAR privilege; since **the God-Man union of Christ upon incarnating is guided to save, and the one who helps that union, as Mary, has redeeming mission. The Incarnation of Jesus in the Virgin, TOGETHER with the Passion and Resurrection; are parts of the Redemption**

22 MARY, BESIDE THE CROSS, She as FIRST Partner and cooperator of the only Redeemer, collaborated with Him in "that hour" (John 19,27) thus:

1) **THE SALVATION CAME THROUGH MARY. For giving birth to Jesus, and for supporting Him and EDUCATING HIM for his mission as every true MOTHER-PARTNER (She gave to Jesus the Humanity that served to Him to die for all)**
2) **FOR THE LOVE UNION AMONG THEM. The offer was from the Mother and the Son, inseparably, since Jesus belongs to his Mother as much as He belonged to himself;** not by a legal order exigency, but by an exigency of the LOVE that joins. **She offered her Son and renounced freely to Him for LOVE and in favor of all of Humanity; presenting Him as Son of the Humanity, as the Son of Man**
3) **WITH HER FAITH IN GOD (FAITH IN GOD is to believe in Him and TO HELP HIM in his plans; it is to love). The Virgin participated truly, by the faith, in the sacrifice of Jesus Christ; relying and hoping that this way the world would be saved.** In the cross; all the faith and hope of Humanity in its salvation, was concentrated in the faith and hope of Mary. Her faith in God was the only one that was maintained alive during the Passion
4) **ACCEPTING FREELY THE REDEMPTION ON BEHALF OF THE SAVED HUMANITY (the Messiah is not a saved), before each one could make it in his own name, since the redemption COULD NOT be effected without the humans accepting it freely.** Humanity received its salvation wittingly and conscientiously; since the Virgin knew that her pains, united to those of Jesus, would serve for the redemption. She knew it because in addition to her personal knowledge of Christ, He spoke to all about his passion and quite frequently in his last months
5) **ACCOMPANYING CHRIST IN HIS PASSION, that is to say, feeling pity for Him. Jesus could not pity for Himself, there had to be SOMEONE representing Humanity to do it; and that someone was Mary.** The Most Blessed Virgin suffered with Him because She only wanted, what He wanted
6) **IT WAS NECESSARY THAT THE MAN AND THE WOMAN INTERVENE each one performing their own role** in the work of salvation. Christ as Supreme Priest and Victim at the same time. Mary as ASSOCIATE and co-offerer spiritually; furthermore giving a FEMININE and profoundly human presence
7) **WITH HER SUFFERING. Which is richer in humanity since Mary is thoroughly a creature (She is not God) that represents the human gender.** Her pain was the vastest, because it encompassed all her life; the deepest, because it proceeded of the love toward her Son that was at the same time her God; and the most bitter because nothing is compared to the martyrdom that She suffered near the cross; where She resisted it all, standing, with heroic strength. **Mary was destined to have a part in the passion of her Son, otherwise God would have spared Her that painful torture. However, She does not rescue as Christ by a principal physical cause (She was not crucified); therefore it cannot be said that her union with the suffering of Jesus and her own sacrifice played a role of Perfect Active Redemption. The suffering of Mary does not have more value than that of Christ since it only has value by virtue of the only Redeemer, it DEPENDS on the pain of Christ**



23 Mary IS NOT redeemeress (feminine redeemer); since She is model, example and represents the Humanity, but She is not God. She only REPRESENTS IT, while Jesus is the IMPERSONATION of the Humanity

24 No purely human being is capable of accomplishing an INFINITE act. But the merits of Mary serve for all of Humanity, since:
1) **She represents the human gender (for giving humanity to Jesus and thus, upon ALL of Humanity entering into Him, He could die for everyone; and because her "be it done" affected the entire world, since Jesus comes for all) and**
2) **Mary is pre-rescued (or Immaculate; and to greater holiness, greater representation); that are not anything else than the Divine desire that that merit of Her should yield for ALL**
3) **Another reason is that as well as the ruin of Humanity had been worked by Adam and Eve (not by Adam alone); thus the redemption had to be accomplished according to DIVINE desire by Jesus (new Adam, new man), united with Mary (new Eve) with all her being and to act as WOMAN and MOTHER-PARTNER**

25 MEDIATION is the action accomplished by a person in order to JOIN, RECONCILE, two other antagonized persons (or groups) mutually. The person that accomplishes this action is called MEDIATOR

26 Jesus is the only Mediator (of salvation) Principal, Perfect and Universal. The kind of mediator (and the mediation) depended of:
1) **If he needed help of someone else**
Could be: principal or dependent
2) **If joined perfectly**
Could be: perfect, perfective or imperfect
3) **How many persons join**
Could be: particular or universal
4) **The effects of his action**
Could be: dispositive, acquisitive or distributive

27 PRINCIPAL MEDIATOR (as Jesus) is the one which accomplishes the mediation by his own merits, without relationship to others
DEPENDENT MEDIATOR (as Mary) is the one which accomplishes the mediation depending on the merits of the principal mediator

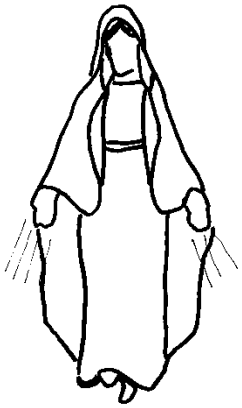
28 PERFECT MEDIATOR (of the salvation) is only Jesus, by being unique God-Man (joined God with Men perfectly) and only Redeemer. PERFECTIVE MEDIATORESS of the salvation (very near to perfect) is only Mary, because She was the means that JOINED what is divine with what is human of Jesus and She is FIRST Partner and Coredeemer. UMPERFECT MEDIATOR (of the salvation) Could be anyone of the rest of the human being because he not join perfectly and is partner and coreedemer secundaries

29 The mediator (and the mediation) with regard to the QUANTITY of persons that it affects can be: PARTICULAR MEDIATOR when it affects a given quantity; and UNIVERSAL MEDIATOR when it affects all. Christ is Universal Mediator by being God-Man (the works of God have infinite value). This Universal Mediation covers two aspects: The acquisition (works with which was acquired the redemption, for all) and the distribution of the Grace acquired by Jesus (distribution of everything that produces, preserves, increases or perfects the supernatural life). The UNIVERSAL Mediation of Mary Immaculate in its two aspects: The ACQUISITIVE (coredemption) and the ISTRIBUTIVE (distribution of all the Divine Graces); is NOT sustained on HER merits but on the Divine Plan that wished it thus, ASSOCIATING Christ with his Mother

30 The sorts of Mediator (and of mediation) with regard to its EFFECTS, are:
DISPOSITIVE MEDIATOR (prepares union, disposes)
ACQUISITIVE MEDIATOR (acquires union, reconciles)
DISTRIBUTIVE-MINISTERIAL MEDIATOR (distributes, propagates what is acquired, as MINISTER representative)
Mary accomplishes such mediations:
PREPARING the presentations in front of her Son;
RECONCILING, joining, as Coredeemer; and
DISTRIBUTING Jesus to all of Humanity as spiritual MOTHER (through spiritual renaissance) and furthermore making the human offers to increase in value upon passing through her ministerial hands

31 The nearer to God a being is, the more active it is and the more it gives than what it receives; therefore all the works of the life of the "full of Grace" did not have another object than to co-operate DEPENDENTLY to the salvation of the world by Christ. And as the earth is the only place in which one can work to DESERVE, Mary executed here:
1) **The DISPOSITIVE or Preparative Mediation; advancing with her prayers the coming of the Messiah and caring during 30 years for Christ**
2) **The PERFECTIVE OR ACQUISITIVE Mediation; in the conception of Jesus and at the foot of the cross as FIRST Coredeemer (or collaborator of the only Redeemer)**
3) **The DISTRIBUTIVE-MINISTERIAL Mediation; upon conceiving Jesus, upon presenting Him to the people and upon praying for Humanity in front of Him**

32 God has given to each person the saving power of LOVE; together with the capacity of deserving, requesting and acting, in favor of the rest of the human beings



33 The mediation of Christ DOES NOT PREVENT other Mediators DEPENDENT on Him; but provokes in other persons a cooperation of various classes participating of the only SOURCE that is Jesus, and thus the kindness of God is spread in different ways among the persons. The text: "One is God, and one is also Mediator between God and Men, the man Christ Jesus" (1-Timothy 2,5); it must be understood as Christ in his universal mediation, principal and perfect (achieved by being God made Man); in THIS sense only Jesus Christ is Mediator between God and the Men. But that is not a hindrance to the existence of other DEPENDENT mediators such as: the DISPOSITIVES, that is the case of the prophets of the Ancient Testament (Paul also calls Moses MEDIATOR in Galatians 3,19); or the MINISTERIAL of the New Testament (priests, that Jesus Himself created for that purpose in Luke 22,19); or in the PERFECTIVE sense, as in the case of Mary

34 To Say that Mary is Mediatoress between Christ and Humanity, is to say that She is so between GOD and the Humanity

35 Mary is not mediatoress for Herself, only with respect to the others

PARTNER, COREDEEMER AND MEDIATORESS

MARY PARTNER AND MEDIATORESS, IN THE CANA WEDDINGS

36 CANA WEDDINGS: In John 2,1-12 it says: "And on the third day a marriage took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage and also his disciples. And the wine having run short, the mother of Jesus said to Him "They have no wine." And Jesus said to her, "What to me and to thee, Woman? My hour has not yet come." His mother said to the attendants: "Do whatever He tells you." Now six stone water-jars were placed there, after the Jewish manner of purification, each holding some hundred liters. Jesus said to them, "Fill the jars with water." And they filled them to the brim. And Jesus said to them, "Draw out now, He said, and take to the chief steward." And they took it to him. Now when the chief steward had tested the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bridegroom and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now." This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in Him. After this Jesus went down to Capharnaum, he and his mother, and his brothers, and his disciples. And stayed there a few days."

37 In the wedding, the celebrations had already lasted 7 days and the house was open to all, even to travelers. Mary did not make a riot that would shame the bridegrooms. Without anybody requesting it and without asking anything, She only told the Lord of the difficult situation and had FAITH in that He would know how to solve it. She knew how to intervene in the nick of time, demonstrating her FREEDOM and her respect for the freedom of others

38 The WINE is referred: to the "new wine" (Matthew 26,27-28), to the wine of happiness, to the SYMBOL of salvation, to the New Alliance (that issues from the "jars" of the Old Jewish Alliance). **Mary representing Humanity (at the same time that the crurch), and as MEDIATORESS; prayed full of love for Humanity, IN FRONT OF GOD, requesting that the salvation arrive**

39 Mary as well as praying for the coming of the salvation before the Annunciation and who carried the Divine Grace to John the Baptist hurried again, as PARTNER, the beginning of the salvation; demonstrating what She can do by prayer

40 WOMAN, in that era, did not express reproach nor lack of love; it was a title that supposed great esteem, equivalent to the current Lady or Mrs. **"Woman" in Cana and in the Cross, is a proof that the woman (Mary) is together the man CO-OPERATING with the salvation. Jesus said "Woman" to Mary, for appointment that:**
1) **The first Woman: Eve. Who collaborated with the first man**
2) **The Woman of the Genesis (3,15). Who collaborated with her descendant to crush the enemy**
3) **The "Woman of Sion": the Church. Who faithfull collaborated with the Redeemer**
4) **The Woman dressed of the Sun and crowned of Apocalypse (12,1): the Church. Woman who collaborated with her Son to kill the Demon**
5) **The woman of Galatians (4,4). Who collaborated bring forth the Messiah**

41 The APPARENT negative of Our Savior was as a TEST for the humility of Mary; since being a pre-saved (or rather: Immaculate) and in THAT MOMENT neither Jesus nor She needed the saving "wine" (What means it to me and to you? You already are saved and I do not need it; the salvation for all will come in another hour, in the Cross) does not alter Her, since in her humility and LOVE She was concerned for the other humans and OBEYED the Father, requesting them to obey Jesus

42 "Do whatever He tells you"; expresses faith in God upon believing and supporting, as PARTNER, the project of Christ, and invites to follow Him as response to his test and apparent negative. Without putting conditions to Jesus on what He must do; **She acts as spokesman of his will (Mediatoress), of God, IN FRONT OF THE HUMANITY.** Mary with those words showed the norm of her life, which is to say to do the will of God; at all times She was devoted exclusively to Him

43 "Do whatever He tells you" said the Mother, "Hear Him" said the Father (Mark 9,7), that is to say: obey Him. All good works or holy desires comes FROM GOD; and the proof that the Messiah recognized in the words of his Mother an echo of the voice of his Father is that, having alleged that his hour had not yet arrived, He abandoned his position of apparent negation and accomplished the miracle

44 The Father WANTED Christ to inaugurate his public life with his Mother as PARTNER. According to the symbolism of John, in Cana is begun the New Alliance (Cana is an "Annunciation" according to him, because there is found the attitude of Mary in: "They have no wine", requesting the coming of the salvation; and "Do whatever He tells you", with that She accepts the divine proposal and at the same time that She COLLABORATES with Him and declares that She is all of Him)

45 The servants, as Mary, know the origin of this wine; since the servant of God knows all and is his friend; the steward of the wedding, however, does not know it and says: "the best wine at the end"; that is to say, the New Alliance is superior

46 After the miracle PROVOKED by Mary (whose faith did not need miracles) "his disciples believed in Him". She conducted them to the weddings (She "was there"; that is to say: as woman, collaborate as host) and they ended as believers, which produced Her a lot of happiness. Mary as MEDIATORESS conducts Humanity toward Jesus

47 After Cana, Mary followed Jesus among his "brothers" and disciples (as one more). Note that they are "brothers" of Jesus, that it is to say relations, and they are not SONS of Mary

PARTNER, COREDEEMER AND MEDIATORESS

MARY: MEDIATORESS MOTHER – 1

48 Mary is the SPIRITUAL MOTHER of Humanity and of the Church, and every MOTHER IS A MEDIATORESS and Partner because:
1) **She is the MEANS by which one comes to the world**
2) **She joins and RECONCILES her children mutually**
3) **She is associated with God for the purpose of, TOGETHER, giving life to a new being (upon JOINING their soul and their body). A mother cannot give life alone; the real source of what Mary gives is Christ, it is from Him that She receives what She gives, and TOGETHER with Him gives it (She depends on Jesus)**

Christ is the only one
Perfect Mediator and
Perfect Redeemer

49 Considering:
1) **That all persons make themselves in the earthly life continuing in the other life such as they made themselves here**
2) **That every mother is a mediatoress**
3) **That Mary joined HEAVEN with EARTH because She was Mother of a God-Man, of the MAXIMUM and TOTAL Grace, that is to say: of Christ**
4) **That She was Coredeemer (collaborator of the redeemer), sharing EVERYTHING with Jesus Then Mary is Mediatoress (dependent on Christ, depends on the merits of Him) of All the Graces; since She communicated ALL the Divine Grace to Humanity when She brought Christ to the world, and CONTINUES communicating it**

50 The Virgin as Mediatoress of All the Graces, does not mean that She has to be called as a requirement to receive them. Either She is addressed directly or petitions are directed to Jesus or to another saint, in all the cases the Grace will be conceded to someone by Jesus; with whom Mary cooperated

51 Mary Mediatoress as a thoroughly human creature is closer to the human beings and requests in favor of those who do not dare or do not believe themselves worthy of requesting a favor directly of Jesus. Therefore She presents, God in front of the Humanity; and presents, the Humanity in front of God; without this meaning that Jesus is less human that Mary or that one could not address Him directly; neither is She the bridge over the abyss that separates from a distant Jesus. The greatness of the Mother of God originates of the fact that She BROUGHT HIM near, and her preparation mediation continues creating an appropriate environment for an immediate encounter with Jesus

52 The mediation of Mary before Jesus is unique (since by Divine will She is associated with Him forever). The WOMAN also can guide to God; and Mary, representing the HUMAN source (representing the Humanity) of Christ as DEPENDENT mediatoress of the salvation, conducts all to God so that He may save it and perfect it

53 As well as the sacraments are INDISPENSABLE to be joined to Christ and they do not hinder the union person to person with Him; likewise Mary does not prevent the union with Jesus, to the contrary, She favors it

54 Mary cannot have another will than the will of God. The favors that She requests for her protected (by her prayer, that always is cause that prepares) She requests knowing that God wants Her to request them; not because God could not otherwise, but because HE WANTS to make use of his Mother and use her direct influence to prepare the souls and to save them. **Her prayers SEEM to act upon God himself, but what is certain is that a holy desire is the effect of an INSPIRATION from God. All good originates of God and is going toward Him;** because God has wanted to be associated with his creatures in the obtainment and distribution of his Graces

55 The Mother of God has been through all the history of the Church the fundamental ACCELERATOR to arrive to Jesus, by being one of the basic signs of the Christian Mystery. She is the nearest to God, therefore She is more active, and gives more than what She receives; serving Humanity as MOTHER-EXAMPLE

56 JESUS LEADS TO MARY, AND MARY LEADS MORE FULLY TO THE LORD JESUS; because She is the easiest road (for thus arrived Christ), the shortest (the most rapid), the most perfect (since it is immaculate) and sure way to arrive to Jesus (it is the job of Mary to lead to Him, always)

57 Mary never has removed the uniqueness of the Mediator, She is not the goal nor is She all-powerful. The formulation: She in Him and for Him; indicates that She has a subordinate role of advocate and ROAD. Her universal maternity LEADS always to Jesus, as noted in the Bible wherein we always find the Mother in company of her Son, SHOWING HIM to all who open their hearts: Visitation, Birth, Shepherds, Presentation in the Shrine, "Magician Kings", Finding in the Shrine, Cana Weddings, the Cross, Pentecost

PARTNER, COREDEEMER AND MEDIATORESS

MARY: MEDIATORESS MOTHER – 2

58 In the genealogy of the Messiah in Matthew is read: "Jacob was father of Joseph, the husband of Mary, and of her was born Jesus"; that is to say, Mary appears BETWEEN Jesus and the Humanity, conditioned to Christ as his Mother; representing the previous generations, at the same time that She is the door of the future saved generations. Furthermore in Matthew is notorious his insistence in referring to the "child and his mother", as wanting to indicate the UNION of their fates

59 In the Annunciation and the Visitation; Mary is presented as ARK OF THE NEW ALLIANCE, or rather the Church, as real God shrine (She is his Mother, in Her is God); as a material GUARANTEE that God always assists his people. This Ark (Mary, the Church) represents God in front of Humanity and represents Humanity before Him

60 In the Visitation; the word of Mary, due to the Messiah that She carries in her bosom, is identified with the word of God that fills Elizabeth and John the Baptist with the Holy Spirit; at the same time that She announces the Gospel to them. The Mother and the Son are intimately united and SHARE already, the redeeming mission

61 In the Presentation to the Shrine (Luke 2,34-35); Simeon, among the first and second proclamation of Jesus as Messiah, puts Mary in BETWEEN telling Her that Jesus: "is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, so that the thoughts of many hearts may be revealed". With this is understood that the passion of Christ and the pity of Mary form a certain unity, because: the sufferings of Jesus are ALONG WITH those of the Virgin, and the attitude of the Men TOWARD MARY (not in themselves, but by being conditioned to the Messiah) are cause that the hearts are expressed in favor of or against Jesus

62 In the Cana Weddings; it is clearly seen that Our Mother acts as MEDIATORESS and intermediary, joining and introducing the Humanity to God ("They have no wine": the Savior Wine); at the same time as introducing God to Humanity ("Do whatever He tells you")

63 In the cross; Jesus "gave up his spirit" (John 19,30; here there is a "Pentecost" according to him) and Mary was proclaimed publicly: Mother of the Humanity and of the Church, that is to say MEDIATORESS (John 19,25-27); since by her MEANS comes the supernatural life, furthermore that She JOINS and RECONCILES the children mutually under a Father and common Mother as God wishes it

64 Mary from Pentecost, as MOTHER of the Church, continues regenerating and caring for the Apostles and disciples of the Messiah because She is the PRIVILEGED place of the presence of the Holy Spirit, never separating Herself from Him and becoming from that moment his Mystical and Spiritual Wife

65 When in: the Annunciation, the Visitation, the Presentation to the Shrine, the Cross and Pentecost; the "full of Grace" appears, the presence of the Holy Spirit is immediately noted because Mary is thoroughly FULL of Him

66 In Apocalypse (12,2), the delivery pains of the Queen of Heaven (Mary, the Church) are referred:

1) To her union with the pains of Jesus on the Cross, when He passed from this earth to the Father; when the salvation was being born

2) To the work that it costs Her to give birth to Christ in each person

3) To the love and dedication with which She e cares from heaven, for everybody, as spiritual MOTHER

67 In Galatians (4,4-5) it says: "when the fullness of time came, God sent his Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons". It means that the Son of God PRE-EXISTS together with the Father and that He is sent to the bosom of the woman: **Mary; who is thus converted into the MEANS THAT JOINS (freely, not as a simple object nor instrument), what is divine with what is human;** making possible the appearance of the new Adam, brother of all Men (that is to say of Jesus, God and Man at the same time) by whom the humans become the children of God. This biblical passage means, furthermore, that the NEW FAITH is born of the Ancient Testament; and to be born under the Old Law this Son is born of woman (proving that Jesus is human and Jewish). In this biblical passage the "woman" is put before the Law since it projects the will of the Father who is going to release from that Law. Mary is in the MIDDLE of a Law that was preceding, and a fulfillment that arrives

68 The Vatican Council II, the year 1964, in the Pontificate of Pope Paul VI; indicated Mary "associating Herself with a maternal heart" to the sacrifice of Christ (PARTNER), and that "She cooperated in an incomparable way" to the work of the Savior with faith and free obedience (COREDEEMER). Also it was indicated as "our Mother in the order of the Grace" that "with her multiple intercession continues to win for us gifts of eternal salvation" and as "Advocate, Auxiliatrix, Adjutrix, and Mediatoress (MEDIATORESS, DEPENDENT ON CHRIST, OF ALL THE GRACES). It being understood "in such a way as not to subtract nor to add anything to the dignity and efficacy of Christ" THE ONLY PERFECT MEDIATOR AND PERFECT REDEEMER

ASSUMPT, OR ELEVATED IN BODY AND SOUL INTO HEAVEN

BASIC CONCEPTS

1 THE ASSUMPTION OF MARY, that is to say, the fact of being carried in body and soul to heaven without her body being putrefied in the sepulcher; has as PRINCIPAL basis: the fact that her Son IS GOD, the total and intimate union of the Mother and the Son; who being able to avoid in his Mother (MOTHER OF GOD, OF HUMANITY AND OF THE CHURCH) the rottenness of her body, actually did prevent it; since nothing is so similar to the love unity that results from the fact of the Father and the Son being of a same Divine Substance, as the love unity between Mary and Jesus originating from their substantial HUMAN UNITY. If Jesus, by being God, carried away his body; He also must carry away the source of that body: his Mother; for the greater honor OF THE SON. Mary is assumpt also for having defeated the demon (IMMACULATE) and for changing the evil that Eve made, since following her Son in all (PARTNER, COLLABORATOR OF THE REDEEMER AND MEDIATORESS) She deserved that Christ join Her to his victory; for being the first servant of the Lord and of the Humanity (QUEEN). Another motive is that Mary, who in the birth of Jesus and during her life had preserved her corporal integrity (ALWAYS VIRGIN), must preserve her virginal flesh without corruption after death; since her body was not only her material companion, but the mirror that reflected the radiance of her soul

2 What was CONVENIENT, not indispensable, was:
1) **That the "space" that Jesus opened with his GLORIFIED BODY (deified body; that shares in a superior state the divine substance, becoming eternal) should be shared with another glorified body that REPRESENTS the Humanity saved by Him to make a "we" there**
2) **That Mary serves as EXAMPLE of Jesus saving work, and**
3) **That the WOMAN share with the man the total salvation**

3 The Assumption proclaims what is worthy of the body: it is not clothes, it forms, it joins to the world, it is the PLACE of the history of each person. The people await not only what erases the evil, but something that gives a BETTER life (to Mary, God not only avoided that her body be putrefied, but gave to Her a glorious life)

4 DEATH has two phases: the separation of the body from the soul, and the corruption (rottenness) of the body in the sepulcher. Jesus Christ and his Mother with their resurrections DEFEATED death and transformed it into the beginning of a BETTER life

5 The Church has not defined, YET, if the Virgin was ASSUMPT (elevated in body and soul into heaven, by God) after dying and resuscitated; or if She was taken to heaven without dying

6 The Tradition teaches that some years after Jesus; Mary possibly died, teaching how to die well, to resuscitate shortly after (God "not wilt thou let thy Holy One undergo decay"; Acts 2,27); since without her real death something would be lacking to the perfect PARALLELISM between the Redeemer and the Coredeemer (or collaborator of the only Redeemer)

7 The death of Mary was WITHOUT DREAD because She had lived without sin. Her death could be as an agreeable dream; not the end of a life, but the beginning of a better one; therefore the Church calls it: THE DORMITION OF MARY

8 At Mary died and her soul being separated from her body, her soul remained filled with GLORY (that shares in a superior state the divine Grace or substance) because She was the Mother of God; while her body was buried. shortly thereafter, perhaps three days, **the body resuscitated when the soul returned to the body; but as her soul returned filled with glory IT COMMUNICATED to the body its own glorification, through Mary began to be in body and soul in the heaven**

9 Mary rose to heaven without the people noticing it; but the Holy Trinity surely accompanied Her and received Her as it corresponded to their Daughter, Mother and Wife. **TO RISE is a figurative language, it does not mean change of place but change of manner of being and of living**

10 The difference between the ASCENSION OF CHRIST and the ASSUMPTION OF MARY, consists in that He could rise to heaven by his OWN power and right by being God, when He should will it; while She could not, except by a miracle, before her resurrection. But once the resurrection was accomplished, by the Grace of GOD that "rises" She, the Assumption was produced using her own "glorious mobility"; without need of being carried or helped by angels and without any miracle

11 While all the saints are glorified at the termination of their earthly life solely in their soul, and they must wait until the end of the world to be glorified in their body; ONLY Mary was glorified in body and soul. **The mother of Mary did not have to be elevated in body and soul into heaven (as some could wrongly think), since Mary is not God**

12 As well as She was pre-redeemed, She was glorified before anyone; the promises already were fulfilled firstly in Mary within the same and ONLY redemption. Our Mother, regarding the rest of the Humanity, presents two differences:
1) **OF LOGICAL INTENTION (first Mary and afterwards the rest; there always has to be a first that GUARANTEES to the rest of the Humanity the Assumption)**
2) **OF TIME (which makes no sense to the ETERNAL God). With respect to time, in Her already it was; in the rest of the Humanity it will be Mary Immaculate enjoys fully the fruit of the salvation, or rather, the redemption in body and soul (in her TOTAL person); therefore She IS NOT a DIVIDED being and in that way She can possess God MORE fully**

13 In the Ancient Testament there are ALLUSIONS (references, signs not wholly concrete) to the Assumption of Mary: "What is this coming up from the desert, like a column of smoke Laden with myrrh, with frankincense" (Canticle 3,6); and "who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun" (Canticle 6,10)

14 The Holy Spirit (who JOINS to the life of God, therefore gives life and RESUSCITATES; Roman 8,11): who accompanied Mary from her conception (in that moment She was filled with Grace); who gave life to her body to make Her, Mother in Nazareth; who from Pentecost is her MYSTIC HUSBAND; continued making Her to give life, giving life to Her and originating in Her the resurrection and assumption. He acted thinking about the redemption as a whole, and is not EVER separated from Mary; since being the Preferred Daughter of the God-Father (from her conception) as well as being Mother of God-Son and Mother of the Church, is a situation FOREVER

15 In the Annunciation upon comparing it with Sophonia 3,14-17; the Mother of God is revealed as the WOMAN OF SION by excellence; that is to say the faithful PERSON in whom the salvation promise is made a magnificent reality, as MODEL of the Church and of full salvation. Already from the beginning: Genesis (3,15); and until the end: Apocalypse (12); Mary is predestined from always and forever, as the means to find Our Savior and, as an EXAMPLE of where the past is given fulfillment and of where is based the promise for the future

16 Mary by being "full of Grace" and being with God (without sin), as well as being "blessed art thou among women" by excellence (friend of God; Luke 1,28-42); IS NOT held to the curse (the enmity with God, opposed to the benediction) directed to Adam: "for dust you are and unto dust you shall return" (Genesis 3,19)

Adam is cursed:
He is returned to dust

Mary is Blessed:
She is Assumpt to heaven

17 In Apocalypse (11,19) written by John, who accepted Mary and KNEW her end, it says: "And the temple of God in heaven was opened, and there was seen the ark of his covenant". This New INCORRUPTIBLE material Ark in the sky, is Mary (because She is the Mother of God, the Lord is with Her, and She is covered by the shade of the Highest). The New Alliance is ETERNAL and its symbol, that is to say the Ark, CANNOT be rotted

18 The woman of Apocalypse (12) can represent, as symbol, different possibilities; but is identified as the Church and as Mary since the male Son and King that is born of Her is Jesus, therefore her historical reality prevents the different possibilities being distorted. In Apocalypse (12,1) is seen the high dignity of the Mother of God in HEAVEN, as model of the Humanity at the end of the times; who "clothed with the sun" as symbol of being filled with the life of God participates, because of this, in his INDESTRUCTIBLE life

19 The RISE of Mary is described in Apocalypse (12,14): "And there were given to the woman the two wings of the great eagle" (God) "that she might fly into the wilderness unto her place" (the heaven) "where she is nourished, away from the serpent"

20 In the catacombs (as that of Priscila - Italy); have been found images of Mary in the Mystery of her Assumption painted toward the year 150. The apostle John died near the year 110

21 THE DOGMATIC DEFINITIONS of the Popes do not create ANYTHING NEW, only put OUTSIDE OF doubt the infallible teaching that is formulated with the dogma. All the beliefs are found in the Bible, some developed and other in SEED. These last have been growing until BLOSSOMING in the exact expression, that its time and form was requiring. In the Bible nothing is opposed to the Assumption of Mary

22 That God originated the Assumption of Mary in Body and Soul into Heaven is DOGMA of the Church, defined by the Bull "Munificentissimus Deus" of Pope Pious XII; the year 1950

QUEEN AND LADY OF ALL THAT IS CREATED

MARY, PREDESTINATED TO BE QUEEN

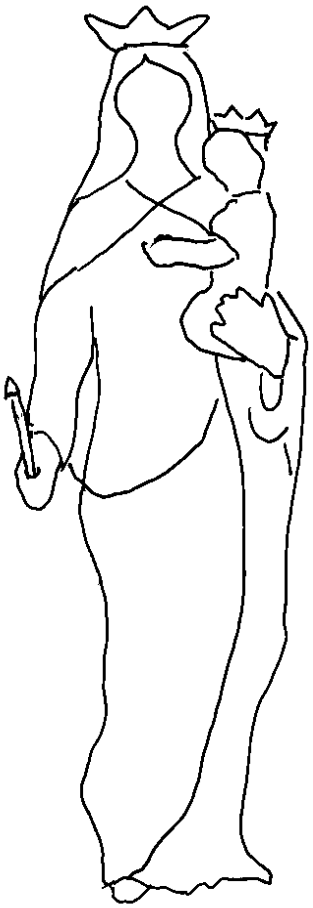
1 Because the DIVINE MATERNITY of Mary elevates Her to a higher level of the Divine Grace and joins Her indissolubly to her Son; She is exalted BY GOD as Queen of the Universe so that She may more fully resemble Christ, first SERVANT of the world, Lord of those who master and vanquisher of the sin and the death

2 It is always through human ideas and feelings (King, Queen, husband, wife) that the lights and supernatural effects are communicated to the soul; though they give only a PARTIAL idea, since the supernatural order superates the natural order

3 It has been of the DIVINE pleasure that the Kingdom of the Grace not be inaugurated without the Most Blessed Virgin (The Annunciation, Cana Weddings, the Cross, Pentecost) and it was his will, also, that continued the things by the same road; since if it is known how to see in the work of Christ-King the continuation and the diffusion in the universe of the Incarnation (God-Man union accomplished in the Son of Mary; and that with each new baptized, with each new son of Mary, the Mystical Body of Christ grows), nobody will doubt the continuity of the Mother and Son union until the end of his work

4 In the Bible is noted that the Immaculate is always the FIRST human creature in whom are fulfilled the new times, since in the ORDER of the participation of the Divine Grace it is normal that there is a first one. Her personal attitudes (She was the first in serving Jesus) serve as an example, as well as the performance of God in Her; which redeemed Her (saved) and glorified (carried Her in body and soul to heaven) before all other human beings, crowning Her as Queen; since **the Lord made marvels in Her (Luke 1,49)**

5 The MOTHER of God is of GREATER excellence that the angels, by the FULLNESS of her Sanctifying Grace; that was even poured on her own body to CONCEIVE Jesus in Her and which was sufficient for the salvation, with Christ, of all the Humanity (She was the first and principal Servant of Jesus). Furthermore, only She has DIRECT familiarity with God-Father since they share the same Son. **That Mary is Queen of the angels is proven because it was always considered a great event that the angels appeared to the people, and the humans were revering them (among other occasions, Genesis 18,2-5). But that an angel revered a human person was NEVER seen, until one of them greeted Mary VENERABLY and filled Her with praises (in the Annunciation)**



6 Mary is Queen by being Mother OF THE KING, of He who: "shall be king over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1,33)

7 The Grace and the glory to which Mary was forever PREDESTINED, by reason of her spiritual and divine maternity on Humanity, to permit Her to accomplish with GREATER perfection her maternal mission; is so great and sublime that it exceeds by far that of all the angels and saints, being surpassed only by Christ

8 God gives to each one, initially upon being conceived, the Grace according to the MISSION for which one is elected; therefore the "full of Grace" was predestined, before being born, to the Grace and glory that corresponded to Her for being the Mother of God and for being QUEEN; since the degree of love with which God loves someone determines the degree of excellence of that someone. God does not love, initially, the better beings because they are better; but to the contrary, they are better because God loves them most. All the humans are <u>PREDESTINATED</u>, by God, for the goodness; to fulfil a mission on earth and finally joint Him, in heaven. God knows the facts before they happen, but that does not keep Him from letting people VOLUNTARILY accomplish them in full freedom. God only creates the goodness of the persons, but RESPECTS the freedom of each one to choose its own destiny: heaven or hell.

<u>FREEDOM</u> is the personal capacity of accomplishing some desire with full responsibility, conscious of his own limits and of the limits that are imposed on him by others

<u>GOD LOVES SOME MORE THAN OTHERS</u>; in the sense that He gave them, initially upon being conceived, more capacity of serving or of LOVING (according to their mission); and afterwards, according to how FREE and unconditionally they fulfil said mission (with their works)

<u>GOD LOVES ALL EQUALLY</u>; in the sense that He loves all superabundantly more than what they need (according to their mission) and deserve (according to their works)

9 In the Ancient Testament there is this <u>ALLUSION</u> (reference, sign not wholly concrete) to Mary as Queen; that is referred first to the Church and, therefore, it is also applicable to Mary: "The Queen takes her place at your right hand in gold of Ophir" (psalm 44,10)

10 In similarity to and in perfect dependency of Jesus; the kingdom of Mary is not an earthly and temporary kingdom, but rather a universal and eternal kingdom: kingdom of truth and of life, of holiness, of Grace, of justice, of love and of peace. It is first of all a SPIRITUAL kingdom, but also exercises influence on temporary aspects and lands; NOTHING remains excluded of her dominance. The "Mother" is Queen of the Universe not only in a metaphorical sense (as if She were Queen) but also in a strict, literal and own sense

11 Since the law of the reign of Jesus Christ is the Grace, his Mother participates of the legislative branch of the King because She participates in the acquisition and distribution of the Divine Grace

12 Our Mother participates of the real function not as a second feminine king but as the ASSOCIATE of the King, not so much by her ministerial action (of representative) as by the intimate UNION with the thoughts and desires of the King. **Jesus is always the only one and supreme King, but Christ King and Mary Queen are totally in agreement on EVERYTHING;** there cannot exist even the most minimal disagreement between the two. Jesus Christ is the perfect King, Mary the perfect Queen

13 Jesus is King of the Most Blessed Virgin but not the other way around. They are not two independent and absolute kings, but two different royalty kings. The regal power of Her, though own and real, is not total and absolute as that of her Son; but limited and RELATIVE, or rather received and participated by that of Christ

14 Mary is Queen because She reigns with Christ, sharing his glory and power as She participated in his passion and death. This without reducing in any way the power of the only Redeemer, rather expressing the desire of Jesus of SHARING his glory with all the Humanity; beginning with his Mother

To reign,

it is necessary to serve

15 As QUEEN; the prayer of the Mother of God is more effective and powerful than the prayers of all the angels, saints and blessed

16 The Virgin Mary with respect to the Trinity is their SHRINE and Sacrarium by being: the preferred DAUGHTER of God-Father, the affectionate MOTHER of God-Son, and the most faithful WIFE of God-Holy Spirit. Recalling the three most important moments in which She was filled with and augmented her fullness of Grace: her conception, the conception of Jesus Christ, and the birth of the Church. Being crowned in heaven with the honors that were corresponding to Her for that high dignity

17 In Apocalypse (12,1) Mary is crowned and deified, not as the only one (since She also represents the Church) but as the FIRST; "And a great sign appeared in heaven: a Woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars" (this woman is Mary since the male Son of Apocalypse 12,5 is Jesus). It says "clothed with the sun" to emphasize the high dignity of Mary, by being dressed with the indestructible life of God and by being Immaculate. It says the "moon was under her feet" as a sign of power, of dominance. The "twelve stars" are a reference to the patriarchs, to the tribes of Israel and to the twelve apostles in whom the Mother of God reigns
Note: The NUMBERS IN THE BIBLE:
12 = all the people;
4 = all the places;
3 = all time or the necessary, the eternity;
7 = perfection;
6 = imperfection

18 The Mother of God is the Queen and Lady of the World because She is the SERVANT OF THE WORLD, that is to say the "slave of the Lord", "servant of the Lord" (Luke 1,38); since the Lord is in the Humanity, in all that is created (if Jesus died for all the world, it is that the world is included within Him; 2-Corinthians 5,14). Mary, just as her Son, comes to serve. She exists for her Son (in whom is included all of Humanity), that is to say for the others; in the same way that Our Savior is man for the others by excellence. **They love the World with CONCRETE WORKS; since the faith in God without works, is dead faith (James 2,14- 26) and the faith is made effective by love (1- Corinthians 13,2);** therefore Jesus and Mary are the Kings of the World, because They are full of humility at the service of the World

19 Our Mother was born Queen by predestination; began to be Queen in the same moment in which She conceived Christ King; reaffirmed her royalty **by her cooperation in the salvation of the Cross (She cooperated: With the offer of her Son EDUCATED by Her, with her maternal love, her faith, her suffering, as woman; at the same time representing Humanity: to accept the salvation and feel pity for Jesus);** She exercising her royalty over the primitive Church and continues, and will keep on exercising it FOREVER in heaven; where She was assumpt to be crowned above all the created beings, since all her effort is summarized in INCREASING the sovereignty of Jesus Christ

20 That Mary is Queen and Lady over all that is Created is in the Encyclical "Ad coeli Reginam" of the Pope Pious XII; in the year 1954

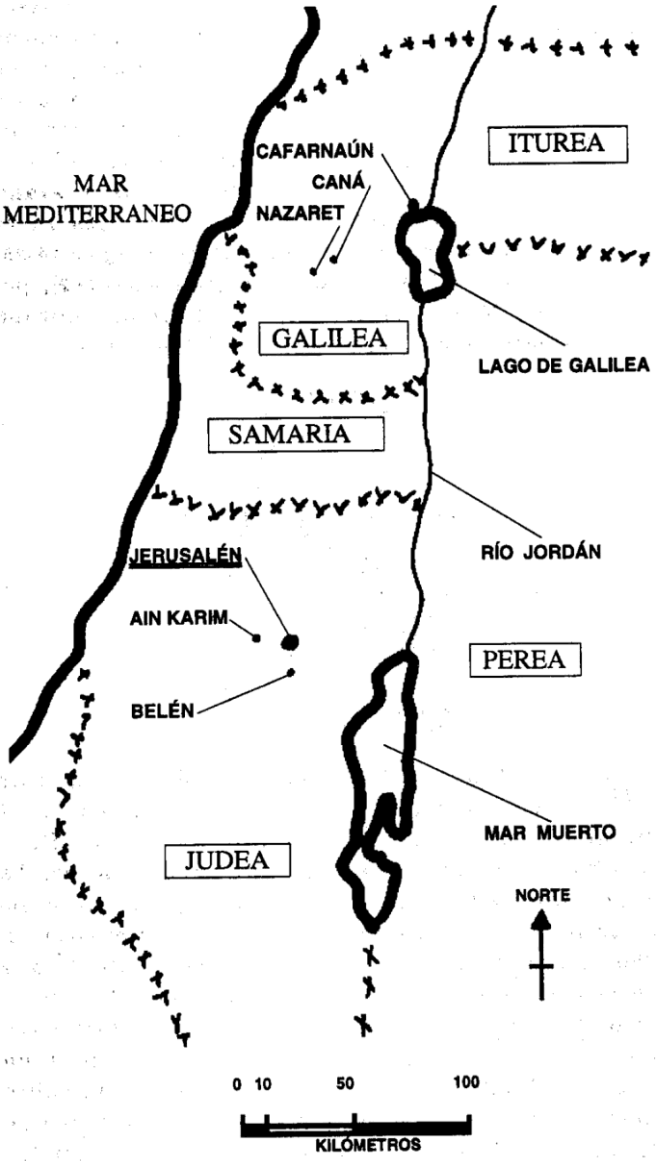
HISTORICAL REVIEW OF THE LIFE OF MARY

AMBIANCE OF THE AGE - 1

1 SOURCES.- The historians of the first and second centuries (Tacit, Plinius the youth, Flavius Josefus) did not speak of Mary (only of Jesus); the Jewish Justine told very little about Her. The gospel of the apostle Matthew was made the year 60 (its main source, in Hebrew, dates from the 45); that of Mark (disciple of the apostle Peter) 50; that of Luke (disciple of Paul) 60; and that of Apostle John the year 90 (all were written in Greek and were based on previous verbal and written catechesis). **This review is complemented with other parts of this book and with the gospels** (where is recounted the most extraordinary, not what is normal), it is based on them and on the mores of the era

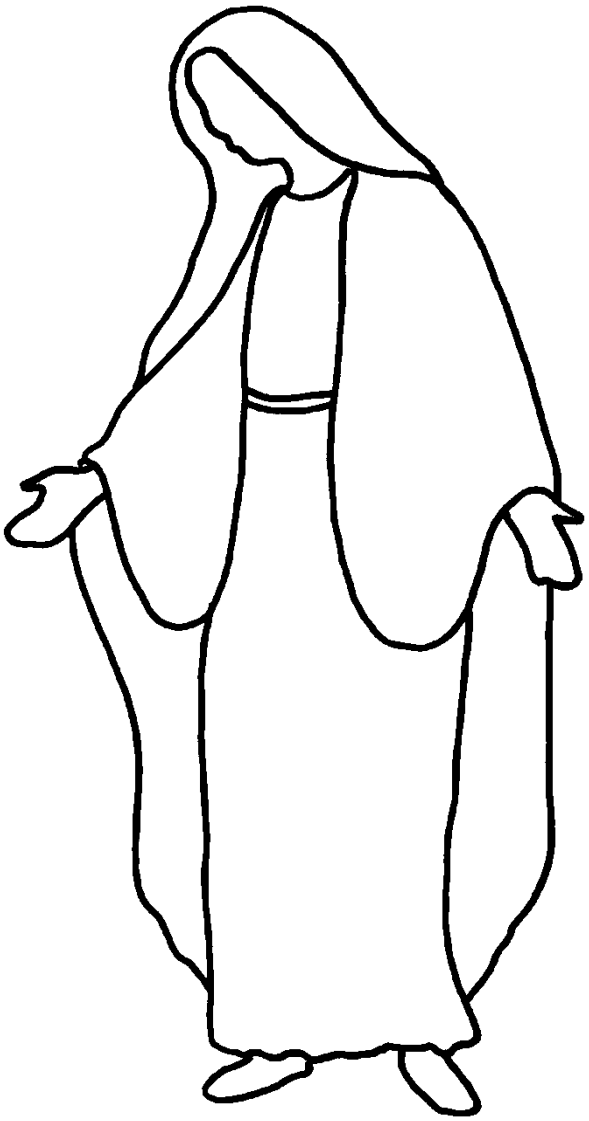
Note: All dates are approximate

2 PALESTINE.- This was an agricultural and merchant region, because it was situated on the road between Egypt and Assyria (surrounded by the Greek culture since the year 333 B.C.). The year 63 B.C. was annexed to Rome as province; governed by a king (appointed by Rome). During the life of Mary the Roman emperors were: August (from the year 30 B.C.), Tiberius (from 14 to 36 A.C.), Caligula and Claudius. In Palestine reigned Herod I (who ordered the killing of the children) from the year 36 B.C. to the year 4 B.C. (Note: when the inventory of the years was begun in century VI, Dionisius the Scanty was mistaken in his calculations; therefore Jesus actually was born some 6 years before what today is called the Christian Era). Herod I divided his kingdom among his three children; Judea and Samaria appertaining to Arquelaus who was destituted by Roman attorneys (the fifth was Pontius Pilate who governed from the year 26 to 36), Galilee and Perea went to Herod Antipas (who ordered the killing of John the Baptist), and Iturea to Herod Filipus. The Romans assured their conquests by giving to each territory an adequate degree of autonomy and maintaining military colonies that came into action against insurrections or external assaults (the penalty for insurrection was generally the cross). The Romans collected taxes by means of the PUBLICANS. THE ESSENES was a Jewish religion sect, who living in community. The ZEALOTS were ultra-nationalist Jewish rebels. In Jerusalem there were two political-religious groups: the PHARISEES (or "separated", expert in "The Law") and the SADUCEANS (of the high priestly nobility). There was a priestly hierarchy whose head was the SUPREME PRIEST, chief of the SANHEDRIN (council of 70 members); who at the same time was official chief of the people. Anas was Supreme Priest from the years 6 to 15 and Caiphas from the 18 to 36. The principal sustenance of the Jews was "THE LAW" or "WRITING" (what today is nearly all the Ancient Testament), and the scholars of this were called SCRIBES. The people spoke Aramaic and the lettered spoke Hebrew. The majority could not read nor write and the lettered women were scarce, but there were some (above all in the family of the priests). The Romans introduced Latin, but the majority wrote in Greek (for it was an international language). The climate is warm, with few rains. Few times does snow fall in winter, from January to March



PALESTINA EN TIEMPOS DE JESÚS

3 NAZARETH.- Was a small town of Galilee, surrounded by hills, at 5 days march (120 Km.) from Jerusalem. The principal activity was agriculture. The houses (many adjoining caves) had ceilings and walls of wood with mud, whitened with lime; the floor was of flattened mud; the lighting was achieved with a window in the ceiling and oil lamps. They had an external courtyard for the daily work and the one and only room was at the same time kitchen (with a mud stove), dining room and dormitory. The beds were mats that were extended on the ground in the nights. The arks served as closets. The water drawn from the well of the town was stored in bassoons and tubs ("The Law" establishing many purification rites with water). The "water close" was a hole in the ground (while it was being using, it was being covered with lime)



3 THE WOMAN.- Among the Jews the woman had few rights (the man had all), however the mother was always loved and respected (as is noted upon comparing the dealings of Solomon with his wife and with his mother). Women were sometimes treated as merchandise, and to give her away as wife the father had to receive a dowry (usually the bridegroom worked for the father of the bride for around one year. The bride received from her father 10 coins, equivalent to 10 days of work; which she always carried with her). When the damsel already could conceive and she was a little more than 12 years old, her father delivered her in ESPOUSAL (what today would be said: as bride) to whom he designated among males 25 to 35 years old when already could pay the dowry and support a family (until the age of 30 years the sons were considered "minor" and worked for their father, therefore the men got married approximately on their 35 years old). In the commitment or engagement rite, he deposited in her hand a small coin of silver; thereafter they drank of the same cup and let it fall at their feet. The marriage proper was called CONDUCTION (for the bride was, solemnly, conducted to the house prepared for her by the bridegroom; among dances and torches of their friends. With celebrations that lasted one week). From the betrothal to the marriage there elapsed some 12 months; during which the father of the bride continued exercising his authority, the married couple were not living together and were keeping virginity jealously. However, the bridegroom was considered Lord of the bride and there was a real legal link that in a certain sense was equal to the today marriage. On the day of the conduct two women could be designated to examine if the bride was integral; if it was proven that she had lost virginity there fell upon her the bad popular gossip, she could be stoned in the public square, and the bridegroom gave to her a divorce or repudiation record. Their typical labors were: to take care of children, to collect wood for fuel and to maintain the fire, to bring water, to grind wheat, to prepare the food, to clean the household, to weave, to sew; and from girlhood they practiced this. Their daily gown consisting of sandals, a robe and a veil covering the hair; they used a ribbon around the waist when they were pregnant. It was not permitted that women speak with strangers in the street; in the temple they were not mixed with the men and had their own courtyard. The women always had to be under the tutelage of a man, which could even be her son (a widow without children, remaining under the care of the oldest of her relatives). A woman surprised in adultery or that was having a child without being married was executed by stoning; in the best of cases was marginalized and accused publicly

NOTE TO THE HISTORICAL REVIEW.- The only sure thing about the life of Mary is in the gospel; everything else are conclusions taken from the mores of the era. The references of this book (LUDOFAM) that are found beside the titles in which was divided the life of Mary, is useful for finding more information about this chapter of her life; especially in theological and doctrinal aspects. The first number shows the page number where it is, and separated by a comma is found the second number that shows the specific number where it is, inside the right topic

HISTORICAL REVIEW OF THE LIFE OF MARY
FROM HER BIRTH TO HER MARRIAGE

5 RELATIONS (LUDOFAM 31,47; 50,5; 63,15).- To the parents of Mary have been attributed the names of Joachim and Anne; they were very virtuous since they educated the one which would be the Mother of the Messiah. One of them descended from David (perhaps her father came from Bethlehem) and the other, perhaps, from the Levites (whose males officiated as priests, which was not a personal decision, but was inherited); since Elizabeth was the wife of a priest and probably her great-aunt (for the difference of age among them); hence, John the Baptist would be the cousin of the Virgin. No carnal brothers of Mary are known; the gospels name Mary, wife of Cleophas, as her "sister"; but she possibly was her cousin or relation of Saint Joseph (two sisters could hardly have the same name). Mary Cleophas was mother of James, Joseph, Simon and Judas Thaddeus (and furthermore other women); who would come to be nephews of the Virgin

6 BIRTH (LUDOFAM 22,7-8; 23,17; 50,6).- Mary (whose name means possibly "the sublime lady") was born as product of the normal sexual-genital union of her parents, as any human being, but without Original Sin; that is to say IMMACULATE (full of Grace). Elizabeth possibly helped in the birth of Mary. It is not known in what place She was born, because the families had almost nomadic mores (little prone to remaining in only one site); the most probable place is Nazareth

7 CHILDHOOD AND YOUTH.- The parents of Mary educated the girl accompanied by Elizabeth, therefore a very strong affective link was formed between Mary and Elizabeth. With them, the Immaculate learned to read and write. She helped her mother in house affairs and on Saturdays (day of rest devoted to the Lord) She attended the SYNAGOGUE (Jewish shrine) where the "Writings" were read and commented (therefore She knew them very well); furthermore, as a good Jewess, She prayed frequently and had a prayer for each special situation (normally taken from the "Writings"). She with her family went every year to Jerusalem for the PASSOVER (where was recalled the liberation from the Egyptians)

8 ENGAGEMENT (LUDOFAM 30,35-36; 50,8).- As the families of Saint Joseph and of Mary came probably from Bethlehem, this facilitated their engagement; that was accomplished when She was 14 years old and Saint Joseph around 31, when he already could pay the dowry and support a family. Perhaps the mother of Mary died shortly after the commitment. The Jews were seeking to have children (hoping that someone would be the Messiah); but not all were thinking thus, and there was even the Jewish sect of the ESSENES who living in community and taught matrimonial celibacy. The bridegrooms can have received this influence. In any event one must consider that it was a courtship between persons guided by the Holy Spirit. Both must have had long conversations in this regard and not by avoiding love expressions, live as brothers and friends in the faith; however, outwardly, the relationships among them should have seemed normal and common

9 ANNUNCIATION (LUDOFAM 4,1 a 7,40; 50,5).- The Jews were praying for the coming of the Messiah, who according to them would release them from the Romans. Mary, by being filled of the Holy Spirit, had a more real view of the Messiah; because of this She was requesting his coming with greater insistence. Between the engagement and the marriage there elapsed a year; shortly before this year ended occurred the Annunciation of the angel to Mary. She was alone, occupied at her customary labors, The messenger angel of God-Father venerated Her by saying "full of Grace" and "the Lord is with thee", with that God gives Her a statement of his love; and upon accepting the proposal of the angel was converted in THE MOTHER OF GOD and in his PARTNER

Luke 1,26-38: "After six months, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin espoused to a man named Joseph, of the house of David. And the name of the virgin was Mary. And when the angel had come to her, he said, "Shout for joy, full of Grace, the Lord is with thee." When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be. And the angel said to her: "Fear not, Mary, for thou hast found Grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David, his forefather, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end." But Mary said to the angel, "How shall this happen, since I do not know man?". And the angel answered and said to her, "The Holy Spirit shall come upon thee and the Power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God." But Mary said, "Behold the slave of the Lord; be it done to me according to thy word." And the angel departed from her."

10 MARRIAGE (LUDOFAM 30,27-29; 50,10).- She did not tell anybody about the conception of Jesus; and before having the opportunity of telling about it to her beloved Saint Joseph, he by being "just" (sensitive to the inspirations of the Holy Spirit), noted the pregnancy and sensed that it came of God (otherwise, the male society in which they were living would have induced him to accuse Mary publicly and to punish "the other man"; however he did not even request explanations of Her). Saint Joseph had no doubts about who already, time ago, he intuited Immaculate. He felt unworthy of passing as father to a Child coming from God and upon not finding any reference to a husband in the prophecies was planning to let her beloved free, when an angel said to him in dreams that God had reserved to him to be the Husband of Mary. (The angel did not tell him: you do not doubt of Her). After conversing with Her, they reaffirmed their desire of having a virginal marriage and be devoted only to the Messiah. Externally this marriage must have been normal, so they did not call the attention. The marriage was accomplished with the greatest haste and they immediately left together for Ain-Karim, where it is believed Elizabeth was living (to help her and to seek greater resources in Jerusalem)

Matthew 1,18-25: "Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. But Joseph her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel; which is, interpreted, "God with us." So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he did not know her till she brought forth her firstborn son. And he called his name Jesus."

11 VISITATION (LUDOFAM 17,42; 23,16; 42,57; 43,60; 45,16; 51,11; 56,2; 59,3; 60,4; 64,4; 65,9-10; 66,1).- Ain-Karim was a hamlet at about 4 days (120 Km.) from Nazareth, near to 6 km. from Jerusalem and some 10 km. from Bethlehem. Upon arriving, the "full of Grace", with only her greeting sanctified Elizabeth, and her son John. With Elizabeth it happened as with Saint Joseph, that God communicated the situation to her. Here God-Holy Spirit through Elizabeth venerated Mary with: "Blessed art thou among women", "Beatified is she who has believed" and recognized Her as "Mother of my Lord" (Mother of God). Mary answered to Elizabeth singing for happiness with today is called "The Magnificat". The Most Blessed Virgin, while helping Elizabeth by her own initiative, was learning more about a child-birth and a baby. Meanwhile, Saint Joseph sought work in Jerusalem and the surroundings. He, as carpenter, repaired and built agricultural equipment and houses. There they remained during 3 to 4 months

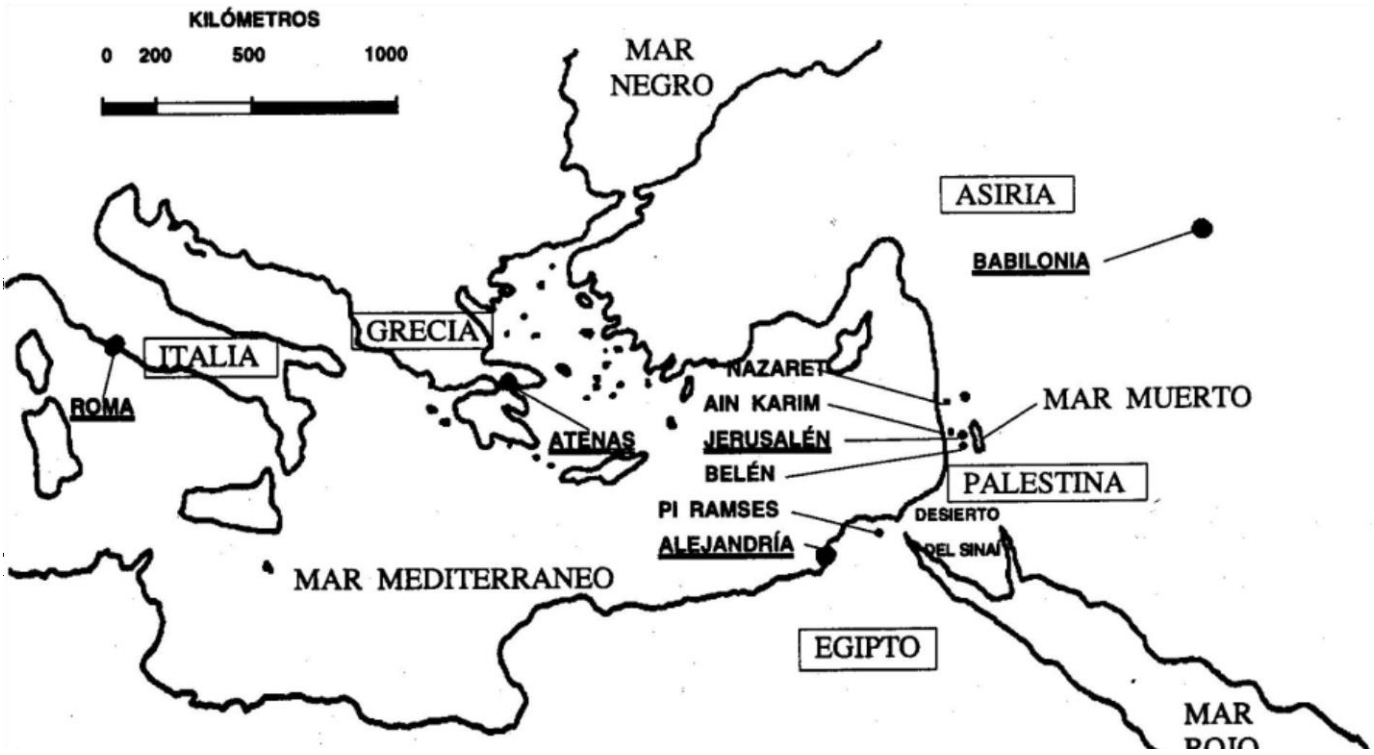
Luke 1,39-56: **"Now in those days Mary arose and went with haste into the hill country, to a town of Judah. And she entered the house of Zachary and saluted Elizabeth. And it came to pass, when Elizabeth heard the greeting of Mary, which the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb! And how have I deserved that the mother of my Lord should come to me? For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. And beatified is she who has believed, because the things promised her by the Lord shall be accomplished." And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior; because He has regarded the lowliness of his slave; for, behold, henceforth all generations shall call me beatified. Because He who is mightily has done great things for me, and holy is his name; and his mercy is from generation to generation; on those who fear Him. He has shown might with his arm, he has scattered the proud in the conceit of their heart. He has put down the mightily from their thrones; and has exalted the full of humility; He has filled the hungry with good things, and the rich He has sent away empty. He has given help to Israel, his servant, mindful of his mercy. Even as He spoke to our fathers; to Abraham and his posterity forever." And Mary remained with her about three months and returned to her own house."**

12 TRIP TO BETHLEHEM.- Being in Nazareth, sometime after the summer crop and its sale was ended; they came to know of the arrangement of having to go to their town of origin for the census, during the autumn, and they decided to establish themselves in Bethlehem (at 130 Km. from Nazareth and at 7 km. from Jerusalem, principal work center) where it was more inexpensive and easy to find a room; even with some relation or friend (the couple cognizant of the prophecies were sensing that Jesus would be born in Bethlehem). Probably the messengers of the Emperor of Rome announcing the census, came at last time to the isolated small tows as Nazareth. The trip was begun when Mary already was near to having her baby and near the end of the term for the census. The trip lasted some 7 days (normally lasts 5 days) and was accomplished in December

Luke 2,1-5: "Now it came to pass in those days, that a decree went forth from Caesar Augustus that a census of the whole world should be taken. This first census took place while Cyrinus was governor of Syria. And all were going, each to his own town, to register. And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem -because he was of the house and family of David- to register, together with Mary his espoused wife, who was with child."

13 BIRTH OF JESUS (LUDOFAM 18,1-2; 19.10-11; 19,16; 21,34; 22,8; 28,9; 28,14-16; 31,45; 42,57; 51,13; 56,3; 57,2; 65,11; 66,1).- In Bethlehem, their acquaintances denied hospitality to Mary (anticipating the problems of a newborn); after seeking it in a lodging of caravans and retiring because of lack of privacy, they went to a cave that was serving as shelter to the animals of some of their relations (Saint Joseph was not rich, since money opens doors). When Saint Joseph was not in the cave, the ALWAYS VIRGIN gave birth to Jesus. The form of this delivery without pains nor witnesses was a miracle, only for Her

Luke 2,6-7: **"And it came to pass while they were there, that the days for her to be delivered were fulfilled. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."**



HISTORICAL REVIEW OF THE LIFE OF MARY

PRESENTATIONS OF THE CHILD JESUS

14 PRESENTATIONS (DENFAM 25,33; 42,57; 43,58; 43,61; 43,65; 52,14; 56,4; 66,1).- When Saint Joseph returned, to the cave of birth; the Virgin presented the Child-God to him. That same night occurred the presentation to the shepherds (who seeking grass, proceeded from various places of Judah). Mary, in front of the fact of the shepherds, first reflected and then kept the facts in her heart; as She did all her life. After some time the shepherds would forget the fact, and initially they might have been taken as insane or crazy upon telling what they had seen (and more by being poor, with bad reputation and unlettered)

Luke 2,8-20: "And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly. And the angel said to them, "Do not be afraid, for behold, 1 bring you good news of great joy which shall be to all the people; for today in the town of David a Savior has been born to you, who is Christ the Lord. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men of good will." And it came to pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood what had been told them concerning this child. And all who heard marveled at the things told them by the shepherds. But Mary kept in mind all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them."

The day after the birth, Saint Joseph began the construction of a house for his family in another place; that is why, if the shepherds came to the cave, they did not find them there. On the eighth day of having been born, the Child was circumcised and given the name Jesus. The CIRCUMCISION consisted in cutting a circular portion of the skin that covered the front part of the child penis; that was made in holiday familiar ambiance at local Synagogue and in front of ten witnesses

Luke 2,21: "On the eighth day, they circumcised the baby according to the Law, and they named him Jesus, a name that the angel had indicated before his mother became pregnant."

On the fortieth day occurred two rites established by "The Law": the presentation to God of the first-born (rescuing Him against the payment of 5 coins, since otherwise He would have had to stay in the shrine serving there) and the "purification" of the mother (offering two turtle-doves to sacrifice). Simeon (who announced to Mary her future pains of Universal Mother; upon seeing her spiritual children go in favor and against its brother Jesus) and the prophetess Anna, cognizant of the Messiah (by the Holy Spirit), were not believed by the other peoples because of being of advanced age. (besides the family was lost in the crowd)

Luke 2,22-39: "And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord -as it is written in the Law of the Lord, Every male that opens the womb shall be called holy to the Lord- and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtle-doves or two young pigeons." And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, he also received him into his arms and blessed God, saying, "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light of revelation to the Gentiles, and a glory for thy people Israel." And his father and mother were marveling at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed." There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood, and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem. And when they had fulfilled all things prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth."

After a short stay in Nazareth to present the Child to his relations (and pick up their belongings), they returned to Bethlehem. Almost a year went by when the presentation to the "magicians" took place; who offered to Him gold (as King), incense (as God) and myrrh (a perfumed resin, as Man). These "magicians" were important people, wise, counselors to kings. In all the presentations, the form of arriving to Jesus was through Mary

Matthew 2,1-12: "Now when Jesus was born in Bethlehem of Judea, in the day of King Herod, behold, Magi came from the East to Jerusalem, saying, "Where is he that is born king of the Jews? For we have seen his star in the East and have come to worship him." But when King Herod heard this, he was troubled, and so was all Jerusalem with him. And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem, of the land of juda, art by no means least among the princes of Judah; for from thee shall come forth a leader who shall rule my people Israel." Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, which I too may go and worship him." Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way."

15 FLIGHT TO EGYPT (DENFAM 53,15; 57,3).- The night that the "magicians" left, the Family fled to Egypt (400 Km away) giving good use of the gold that was given them by the "magicians". The trip lasted some 15 days and was accomplished, on foot or on donkey, by secondary paths to avoid the henchmen of Herod I; once they left his domains they can have joined a caravan. Upon arriving (probably to the city of Pi-Ramses; from where 1,200 years before Moses had left), they sought work and housing in some Jewish colony. Being there, they were informed of the massacre of the innocents (which considering the population of the era would have been about 20). God communicated with the Sacred Family through Saint Joseph, as its chief and protector

Matthew 2,13-18: "But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." So he arose, and took the child and his mother by night, and withdrew into Egypt, and remained there until the death of Herod; that what was spoken by the Lord through the prophet might be fulfilled, Out of Egypt I called my son. Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and kill all the boys in Bethlehem and all its neighborhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. Then was fulfilled what was spoken through Jeremias the prophet, A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more."

16 RETURN TO NAZARETH (DENFAM 14,9; 17,40; 21,36; 33,14; 53,16; 56,5; 57,5).- They stayed in Egypt some 6 months. Upon the death of Herod I, Saint Joseph thought of returning to Bethlehem; but out of fear of Arquelaus (as cruel as his father) they went to Nazareth

Matthew 2,19-23: "But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead." So he arose and took the child and his mother, and went into the land of Israel. But hearing that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee. And he went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets, He shall be called a Nazarene."

Mary was prepared by God for her mission with each event of her life (the apprenticeship with Elizabeth, the rejection to Jesus upon denying to Her where to give to birth, the sword in the prophecy of Simeon, the attempt at killing the Child, the loss during 3 days). At that time the father of Mary must have died (passing all the goods to Saint Joseph) and the episode of the lost coin (found with the help of the "light" of Jesus) can have taken place, that some attribute to Mary. In Nazareth, the child was growing in wisdom as any other child of his economic and social condition: cared for and educated basically by his Mother. Jesus learned to pray and the Beatitudes from his Mother, whom He saw live them

Luke 15,8-9: "Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying. Rejoice with me, for I have found the drachma that I had lost."

Luke 2,40: "And the child grew and became strong. He was full of wisdom and the grace of God was upon him."

17 LOSS OF THE CHILD (DENFAM 30,40; 31,48; 42,57; 53,17; 56,4; 57,4; 61,5; 62,4; 65,12).- When Jesus had 12 years of age, and Arquelaus of Judea had been destituted, during a pilgrimage to the Shrine (that congregated about 150,000 pilgrims) Jesus remained in Jerusalem like many other youths; since according to "The Law" He already was "big" (He already had the obligation of complying with the religious procedures). After three days his parents (whom did not remain paralyzed), found Him in the shrine and returned with Him to Nazareth. Mary was not a possessive Mother, She educated and left the Child free, waiting a day to seek for Him. Before the answer of Jesus, She does not react the wrong way, because She knows that one does not understand God at all, one keep Him in the heart

Luke 2,41-51: "And his parents were wont to go every year to Jerusalem at the Feast of the Passover. And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they were returning, the boy Jesus remained in Jerusalem, and his parents did not know it. But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him. And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. And all who were listening to him were amazed at his understanding and his answers. And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee." And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" And they did not understand the word that he spoke to them. And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart."

18 LIFE IN NAZARETH (DENFAM 17,40; 21,34-36; 33,14; 53,18; 56,5; 57,5; 58,0; 65,11).- The main attitude of Mary in Nazareth was the same as any mother who grows her child, above all with the example, inspiring Him to maintain and fight for his objectives (even if all is against); and leaves Him free. Crist, by his will, from tender age was admiring and imitating all the attitudes of the Immaculate. He, as real man had to be educated by his Mother. This "special education" of Jesus was not noted by the neighbors, because the Sacred Family did not call the attention of their town. Jesus was learning the attitudes and form of life of his earthly parents, whom He was obeying fully, learning from them the labors of each age. In the time of sowing and harvesting He helped in agricultural labors (where also women helped). Already older, He worked as carpenter helping and learning of Saint Joseph, being sufficiently strong to build a house established in the rock. It is known that Jesus knew how to read and to write, so He must have learned it of his parents (perhaps in Nazareth there were no schools directed by Scribes and Pharisees; that is why the people of his town were wondering at the knowledge of Jesus). The Family attended the Synagogue on Saturdays, and every year they went to Jerusalem for the Passover. They were not rich, nor of high social class, but neither were they very poor. The position of Saint Joseph, as specialized craftsman, was socially as that of a today engineer

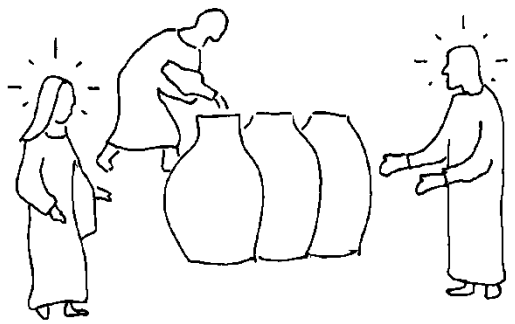
Luke 2,52: "And Jesus advanced in wisdom and age and grace before God and men."

HISTORICAL REVIEW OF THE LIFE OF MARY
DURING PUBLIC LIFE OF JESUS

19 BEGINNING OF PUBLIC LIFE OF JESUS (DENFAM 17,41; 54,19; 56,5; 57,5; 58,0; 63,15; 65,11).- Saint Joseph must have died when Jesus had some 30 years of age; accompanied of the best: Jesus and Mary, that is why he is recognized as the Patron of the Good Death. This fact perhaps motivated the beginning of the public life of Christ. After the baptism of Jesus, He began his public life near the lake of Galilee in a city call Capharnaum (a day from Nazareth, at the edge of the lake of Galilee and from where proceeded Peter and John; fishing boat owners), that is converted by Jesus into his center of operations, because in his town of Nazareth He was not well received by his landsmen. Jesus as good and loving son moved his Mother to this city to put Her under his protection. A short time after Christ beginning his public life and being in Capharnaum; some of his relations and friends (probably passing by the city) thought that He had returned insane, and sought out Mary so that She take Him back to their house; logically the Mother knew the mission of her Son, but She accompanied them (as in other opportunities, She abandoned Herself to the inspirations of the Holy Spirit and to the will of the Father). The group arrived at a house full of people, where the Most Blessed Virgin instead of greeting the Son with motherly pride and opening way among the people, calls gently and waits modestly to be received by Jesus. There a person opposed to Christ would let Him down before his auditorium showing, loudly voiced, the Mother of Jesus and his relatives as common people; and what the Messiah responded, at the same time that He wins his public showing that inside them there were common people also, praising (venerating) Mary doubly (for being Physical-Mother and Spiritual-Mother) and proposed Her as MOTHER-EXAMPLE; because He knows that his Mother fulfils the will of the Father as nobody and She had even declared herself his slave

Mark 3,20-21: "And they came to the house, and again a crowd gathered so that they could not so much as take their food. But when his own people had heard of it, they went out to lay hold of him, for they said, "He has gone mad."

Mark 3,31-35: "And his mother and his brothers came, and standing outside, they sent to him, calling him. Now a crowd was sitting about him, and they said to him, "Behold, thy mother and thy brothers are outside, seeking thee." And he answered and said to them, "Who are my mother and my brothers?" And looking round on those who were sitting about him, he said, "Behold my mother and my brothers. For whoever does the will of God, he is my brother and sister and mother."



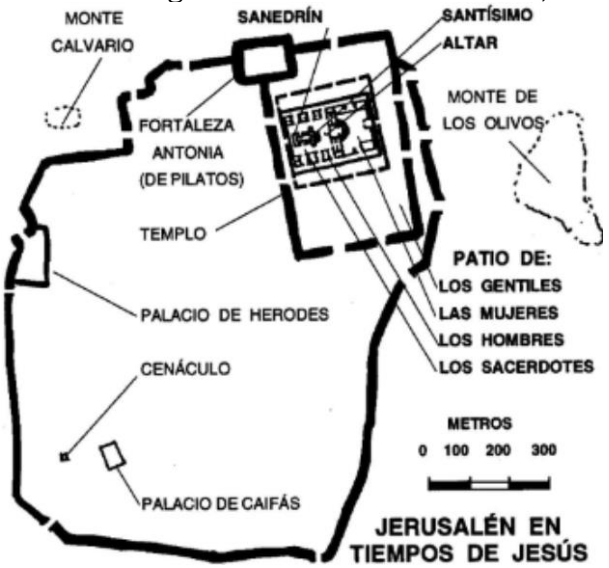
20 CANA WEDDINGS (DENFAM 41,36-47; 54,20; 61,6-7).- After a short time there was a marriage in Cana (at some 5 km. from Nazareth). Therein, the bride was driven by the bridegroom from the house of her father to the house that the bridegroom had prepared. Arrived there, the celebrations had already lasted 7 days and the house was open to all (even to travelers). In this wedding Mary acted as MEDIATORESS (dependent on Christ) vigilant of the necessities of the people, and upon the feasts ending continued with Jesus among the disciples to Capharnaum, meeting center of Christ, from where He left to preach

John 2,1-12: "And on the third day a marriage took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage and also his disciples. And the wine having run short, the mother of Jesus said to Him "They have no wine." And Jesus said to her, "What to me and to thee, Woman? My hour has not yet come." His mother said to the attendants: "Do whatever He tells you." Now six stone water-jars were placed there, after the Jewish manner of purification, each holding some hundred liters. Jesus said to them, "Fill the jars with water." And they filled them to the brim. And Jesus said to them, "Draw out now, He said, and take to the chief steward." And they took it to him. Now when the chief steward had tested the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bridegroom and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now." This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in Him. After this Jesus went down to Capharnaum, he and his mother, and his brothers, and his disciples. And stayed there a few days."

21 PUBLIC LIFE OF JESUS (DENFAM 17,40-41; 54,21; 56,6; 57,6; 63,11-12).- The fundamental aptitude of Our Mother during the public life of Jesus was to be a clear example of the accomplished of the Christ teaching and its fruits. When Jesus was out of Capharnaum, Mary must have intercalated visits to her Son with her life in this city; where He also used to come and visit Her and converse at length about the Kingdom of God and evangelization activities. The widow Mother must have helped the community of Jesus in Capharnaum, at the same time that She was preparing and mending the clothes of her Son. Mary kept as hidden, by her own will, since it was convenient that only Jesus be emphasized during his public life; nobody realized that in his sermons, He was including all that He had learned of his Mother; and the peasants of Nazareth themselves were wondering where He came by all that knowledge. Mary, as Jesus, did not need to be baptized; but perhaps did it as example, and by hands of her Son. Maybe it was at the streets of Capharnaum where an enthusiastic woman praised Mary publicly (probably she knows Mary in person). Occasion that was taking by Christ to praise his Mother doubly and proposed Her again as MOTHER-EXAMPLE, because He knows that She fulfils in plenitude listens and puts in at practice the word of God as She had demonstrated in the Annunciation, in Cana Weddings and during all her life

Luke 11,27-28: "Now it came to pass as he was saying these things that a certain woman from the crowd lifted up her voice and said to him "Beatified is the womb that bore thee, and the breasts that nursed thee." But he said, "Rather, beatified are they who hear the word of God and keep it."

22 LAST DINNER.- In this dinner (that probably was a Wednesday and the process to Jesus maybe taking three days; to be crucified a Friday), by being Passover, Mary was together with Jesus (as every year); and continuing the usage prepared the unleavened bread (without yeast) and the wine that were served for the dinner and the first Eucharist. She, mainly, together with the other women that were accompanying the Messiah served Jesus and his apostles; which were eating on the ground, on carpets and supported by cushions. The lamb without stain killed in the shrine (without breaking any bone) was roasted in the house and was eaten accompanied with a salad of bitter weeds. The wine was drunk by all out of the same cup (the daily meal was based on fruit, stews and bread)



23 FINAL PASSION OF JESUS.- All the pains of Christ in his passion were felt by his Mother, in spite of not being physically beside her Son. Jesus was flagellated two times (beside Pilate and beside the cross; total 58 lashes). The moments in which the Redeemer appeared in public She must have been observing Him, together with other women. When John knew of the sentence of crucifixion for Jesus, he sought Mary and with Her found Jesus on the way to Calvary

24 NEAR THE CROSS (DENFAM 31,48; 32,1; 33,14-17; 34,25 a 35,48; 39,22-24; 42,57; 43,63; 43,65; 47,19; 55,24; 56,7; 57,7; 65,11; 65,14).- The Roman soldiers kept the curious far from the executed by crucifixion, but permitted the nearness of relatives (in some cases the relations were taken by force near the cross, so that it serve them as a lesson, if the executed was a rebel against the Romans. The nail of the cross does not drill the hands, they going through the wrists). The women had a certain immunity and the Virgin in her quality of Mother approached the cross, accompanied by John (friend of Jewish and Roman chiefs); where, as COREDEEMER (collaborator of the only redeemer) She had to resist standing, the pain and the affronts toward her Son and toward Herself. In that moment Christ proclaimed Mary as MOTHER OF THE HUMANITY AND EXAMPLE. She then received in her arms her dead Son, who was buried that same Friday. On Saturday, in her pain, She maintained her faith and hope. If the Mother did not die with so much pain, it was to help the emerging Church

John 19,25-27: "Now there were standing by the cross of Jesus his mother and the sister of his mother, Mary wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his Mother and the disciple standing by, whom he loved, he said to the Mother, "Woman, behold, thy son". Then he said to the disciple, "Behold thy mother". And from that hour the disciple took her into his home."

25 RESURRECTION OF JESUS.- Mary did not go to the grave with the other women (that Sunday), as a form of expressing her faith in the resurrection. When Christ resuscitated, surely He presented Himself to his Mother as a privileged and not because She needed this proof to believe. She also was present when her Son ascended to heaven; however the rites for the "death" or to bid farewell to the physical body of the Messiah of the earth were continued, and in these it was ordained that the nearby relations had to pray during 7 weeks. Using that situation, Mary assembled the apostles and disciples to await the Holy Spirit

26 PENTECOST (DENFAM 25,28; 32,1; 33,14; 42,57; 43,65; 55,26; 68,17-27).- After the death of Jesus, the Virgin went to the house of John (who always was with Peter) in Jerusalem; from where She helped the emerging Church, as all mothers. When all were assembled beside Mary, came Pentecost (She is the only woman mentioned with her name, which in those times was reserved for outstanding feats); it being her principal labor to pray and join all because She is the common Mother: the MOTHER OF THE CHURCH. Mary was sharing the Eucharistic Bread with the apostles, in each Sunday celebration; and it is after these moments that She tells the apostles and some women of what they do not know of Jesus

Acts 1,14: "All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brothers."

27 ASSUMPTION.- Possibly the year 50 A.D. when Mary was about 70 years old (after the first council of Jerusalem) She died and God originated her ASSUMPTION to heaven. Perhaps some apostles may have been gathered in occasion of her death; but in the moment that She resuscitated and rose to heaven, there was no one. It is most probable that John ascertained (as in the case of Jesus) that the body of the Mother of God had resuscitated; that is why he probably wrote in Apocalypse 12,14, according with his metaphoric style: "And there were given to the woman the two wings of the great eagle" (God) "that she might fly into the wilderness unto her place" (the heaven) "where she is nourished, away from the serpent"

28 REIGN IN HEAVEN.- In the heaven She was made QUEEN by the Trinity, for being the first Servant of the World. There She continues doing what She did on earth, that is, She serves the world together with Jesus; mainly as Mother

THE HAPPINESS OF MARY

THE LIFE OF MARY

1 IN THE ANNUNCIATION. Mary, who was praying for the coming of the Messiah (that is to say: of the justice of the salvation) due to her HUNGER AND THIRST OF JUSTICE; was gladdened fully upon knowing, by the angel, that She was going to collaborate with Christ and at the same time with all the Humanity for the salvation. The Virgin did not tell it to anybody since She was so thoroughly full with God, whose presence always is a cause for happiness, that before this all the honors and glory that was corresponding to Her on the part of the men as Mother of the Messiah: they were not worth anything to Her

2 IN THE VISITATION. ***Here Mary is recognized as the one which is happy because SHE BELIEVED GOD.*** **Furthermore, as She had great MERCY (that is to pity and to collaborate to avoid pain) She was gladdened upon helping her ancient relation Saint Elizabeth;** and not only in the birth of John the Baptist, but by helping her to prepare the harbinger of the Messiah filling him of the Holy Spirit; furthermore by bringing, for the first time, to them the Gospel; that is to say Christ. She expressed her happiness praising the Lord in her song of the "Magnificat", AFTER working in favor of her needy neighbor

3 IN THE BIRTH OF JESUS. ***TO GIVE BIRTH TO THE MESSIAH, could not be painful*** (as prophets had already announced about the "Woman of Sion": Mary). The coming of the eternal God among the men, of the awaited from always; had to be a cause of happiness to the Humanity, as the angels say to the shepherds in Bethlehem, and much more for his Mother. **Mary, after the immense happiness of loving Him in her PURE AND IMMACULATE HEART, presented God to Saint Joseph**

4 IN THE PRESENTATION OF CHRIST TO HIS FATHER AND TO THE HUMANITY. The offer in the shrine, of Christ to his Father, was made by Jesus in the arms and by the hands of his Mother. It was a joint offer because that Child belonged to Her, due basically to the LOVE that was joining Mother and Son and that was making them one. The same happened when, accompanied of Saint Joseph, She showed Him to the Humanity represented by the Shepherds (Chosen People, the Church) and "Magicians" (Gentiles, the others peoples). **Mary, within that peace in which She was living, was gladdened SHARING PEACE and happiness upon showing Jesus (who is the Peace)** to all who opened their hearts to receive Him; therefore She was gladdened upon finding the Child with the doctors of the law in the shrine

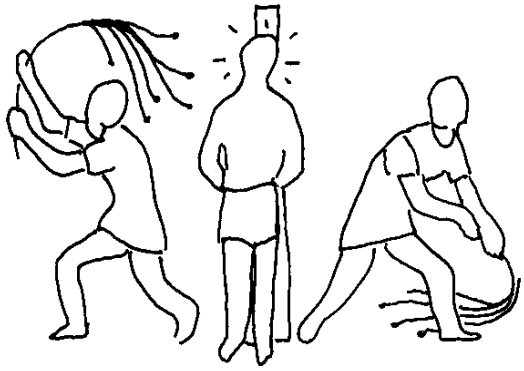
5 FOR SERVING THE LORD. During ALL her life the Queen of the Heaven was very stable emotionally, She was not grown by the victories nor was depressed by the reverses; and **as POOR OF SPIRIT, that is to say with her extreme humility (that means service and obedience); She was gladdened by serving the Lord, the neighbor, because the Lord (God) is mainly in the needy person.** Her happiness was especially meaningful during the time in which She as Mother cared, educated and fed Christ preparing Him for his mission; that would be that of saving EVERYBODY. Therefore ***Mary upon serving Jesus served all the Humanity, deserving because of this that ALL THE GENERATIONS CALL HER BEATIFIED or rather: happy***

6 IN THE PUBLIC LIFE OF CHRIST. Mary Coredeemer, that is to say the cooperator of the only Redeemer; began gladdening Herself with the miracle of the Cana Weddings accomplished thanks to her request, upon proving that the disciples believed more in Our Savior; who in that way inaugurated his public life. Afterwards, in **spite of the human sufferings, of the physical PERSECUTIONS that her Son was suffering and that She was suffering in her heart; She continued gladdening Herself upon seeing that each day that was passing more people were coming to know the Gospel,** during the public life of Christ. ***In that time of evangelization, the faith of the Humanity and the God Kingdom grew with the sermons of Jesus; to whom She WAS LISTENING AND WAS FOLLOWING FAITHFULLY, PRACTICING HIS WORD; and obtaining with this much happiness***

7 IN THE TIME AFTER THE RESURRECTION OF JESUS. For her MEEKNESS (without rancor nor anger) the Mother of the Church maintained her happiness; in spite of the immense SUFFERING BY LOVE for her Son, in the passion of Jesus. In that time of the resurrection, the Most Blessed Virgin was gladdened enormously together with the apostles by sharing the glorious presence of Jesus among them. Afterwards, the same as when caring for Christ when He was a child, ***Our Mother was gladdened by caring for the emerging Church; and continued serving the Lord in his disciples and Humanity, at the same time that She WAS FULFILLING THE WILL OF THE FATHER***

NOTE TO THE HAPPINESS: The beatitudes given directly to Mary are in *slanted bold type*; the others, in bold type

1 IN THE ANNUNCIATION. Mary suffered upon knowing the FUTURE agony of her Son, which She sensed through the prophecies about the Messiah that are in the Ancient Testament. The Most Blessed Virgin in spite of knowing that even her own life was in danger because of her condition of "unwed mother" before Saint Joseph and before the people, did not tell it to anybody and RELIED on God. In those times the women that had children out of marriage WERE KILLED and her relations with Saint Joseph could be made difficult



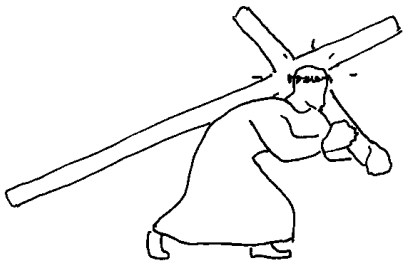
2 IN BETHLEHEM, FOR NOT HAVING WHERE TO GIVE BIRTH. The relations and friends of Her had CLOSED the doors to Mary, and therefore to Jesus. The SCARCE economic RESOURCES of the husbands did not permit them a better place for the birth of Christ; also the purity and BASHFULNES (to keep for oneself the intimate things) of Mary who, in accordance with Saint Joseph, preferred a distant place and with few resources as the manger, to the general curiosity of the guests of the lodging of caravans (that were open places, where there was no PRIVACY). She maintained her loyalty to the will of the Lord within circumstances that would destroy the emotional balance of the strongest woman; and more in those conditions of being FIRST-PARTURIENT in imminent birth and without help. Mary DID NOT HAVE PAINS in the birth, and with the available resources improvised a cradle

3 IN THE FLIGHT TO EGYPT. The Sacred Family fled as the fugitive from a jail, hiding and timorous, to a strange country; with different language and mores, with few work probabilities, and having to cross the desert with Jesus very little. **The pain of Mary was greater upon learning of the death of the innocents in Bethlehem.** She DID NOT REBEL and before the What for? of the events, was answering with her: "be it done" the will of the Lord

4 IN THE LOSS OF THE CHILD. The thought that maybe they would not again see Jesus, had to torture his Mother and Saint Joseph. She did not remain paralyzed, nor with her arms crossed. She sought during three PROPHETICAL days (with which God was preparing Her for her mission) and ended REFLECTING on the facts and its meaning, keeping them faithfully in her HEART; not in another less worthy place, as a paper or a diary of life

5 FOR THE IMPERFECTION IN THE KNOWLEDGE. The Immaculate was submitted ALL her life to the tests of what is invisible, of what is incomprehensible and of the contradictory appearances. When the Virgin did not understand or was surprised by God in something She turned to her recollections, to the ancient words; and did not react rejecting, deferring, fidgety or afraid; She kept all in her heart and made Herself available confidently to the will of the Lord. She knew that God is not understood but is ACCEPTED in the HEART, that He communicates to his creatures the NECESSARY truths, transforming in that way the not total communication and silence of God into presence and knowledge

6 ON THE ROAD TO THE CALVARY OF JESUS. Said road starts for Christ when He is made human (his submission to the human pain). Mary suffered in the prophecy from Simeon, during the Presentation to the Shrine of Jesus, when She knew MORE of the pain that would pierce Her upon seeing her spiritual children go against one another (in favor and against Our Savior). Her pain continued with the death of Saint Joseph. Continued in the public life of Jesus due to the intrigues against Him, his sleeplessness and sufferings upon preaching. Finally She suffered with the pains previous to the crucifixion: the Orchard of Olives, the flagellation, the crown of thorns, the affronts, slights, abandonment. Mary COREDEEMER (collaborator of the only redeemer) was pitied by and suffered with Christ at ALL times, because She only wanted what He wanted, by an exigency of the love that JOINS and that was making them one



7 IN THE CRUCIFIXION, DEATH AND ENTOMBMENT OF JESUS. Nothing is comparable to death itself; and to the fact that Mary received in her arms her dead Son, shattered, crucified without having any blame and who shortly before was STRONG AND YOUNG. If She did not die in spite of so much pain, it was surely with the help of the Father; who NEEDED Her to care for and support the emerging Church. Mary accepted the will of the Father, since She understood that if her Lord had not wanted it the crucifixion would never have taken place. In her pain She did not scream nor was despaired, the HOPE of the resurrection softened her sorrow

NOTE TO THE SUFFERING: Before so many pain in which She always lived, the ATTITUDE toward God and the emotional STABILITY of Mary had to come to Her because She was Immaculate; since the imbalances are generally the result of sin, of selfishness

BIBLICAL WORDS OF MARY

MESSAGE SUMMARY OF THE WORDS AND FIRST WORD

0 MESSAGE SUMMARY OF THE WORDS: In the Bible the Most Blessed Virgin Mary, Mother of God and collaborator of Our Savior, only has registered SEVEN moments in which She speaks; due to the fact that of old the number seven was considered as the perfect number. In any event; in spite of these few opportunities one can determine her personality, her form of acting, learn to know it and to love it. With these words of Mary can be photographed spiritually Our Mother and EXAMPLE; who at the same time educated and served as model to Jesus, not with many words but rather by living with practical FACTS the inspiration and guide of the Holy Spirit (that in Her is manifested fully); who was guiding Her to listen and follow faithfully the word of the Father, therefore She deserved to be taken in body and soul to heaven to be crowned as Queen by the Trinity; for having been the first Servant of Humanity. Her words are directed: two to God-Father (by means of the angel), two to God-Holy Spirit (by means of Elizabeth), two to God-Son, and all to the Humanity (by means of the Trinity and directly the last one. She was speaking AT THE SAME TIME with God and with the Humanity)

As the words pass, one learns to know Her in her exemplary life which begins when She declares Herself all of God (1ª). This desire is made a reality by being the servant of the world and to do the will of God (2ª). Avowing to Herself that She is not the most important (3ª) that God is the magnificent, the most important (4ª). Continues as human and Sister of the Men (5ª), requesting for the Humanity before God (6ª). And ends by telling Humanity to obey Jesus, that the word of Christ is what is fundamental (7ª)

1 "How shall this happen, since I do not know man?" (in the Annunciation. Luke 1,34). Indicates a statement of dedication and exclusive ownership of love to God

1) After the angel announces to Mary that She will "bring forth a son", She asks him: "How shall this happen, since I do not know man?". Note that the verb is in its form of present conjugation and, therefore, it has a sense toward the FUTURE (as when is said: I do not marry xxxx). Which means that She does not know, nor intends to know male (NOT TO KNOW MAN in the biblical sense, means that She does not have sexual-genital relationships with any male); **furthermore it indicates a statement of dedication and exclusive ownership to God, keeping Herself virgin SPIRITUALLY as well as PHYSICALLY. Only thus can her question be explained in someone who would soon be married and that NORMALLY could have a son with her future husband.** To suppose that She limited Herself to saying that until then She had not "known" male, is to suppose that She presented to the announcement a senseless question, since She would "have known" man upon being married

Mary DID NOT DOUBT nor demand guarantees. She was concerned about how to reconcile a PREVIOUS divine inspiration, that was approving her virginity DESIRE, and what was revealed to Her by the angel; and, not wishing to contradict the will of God, only asks about the WAY in which She is going to be Mother

3) Mary illuminated by the Holy Spirit, by being "full of Grace", knew that it was convenient FOR GOD that She stay virgin thus to reaffirm her complete dedication to Him

4) If Mary had a virginity purpose, which She even presents as a QUESTION before the distinction of being Mother of the Messiah; it is not thinkable on the part of someone of the MORAL category of Her that the purpose may have been abandoned afterwards, and even less in view of the marvels that the Creator made in the Queen of the Heavens

5) VIRGINITY is not only physical; it is a state basically characterized by the superation of the soul, united to God, regarding the body and the senses. God gives to it content and value. **The virginal love tends to be of delivery and universal, it does not create dependencies nor remains dependent of anybody, it has more fullness of God and MORE CAPACITY of loving**

6) The virginity in Mary is the SIGN of the perfection with which her body corresponds to what passes in her soul; that by being PERPETUAL, voluntary and consecrated, is sign and effect of a personal ALLIANCE with God. **She with her virginity reserved all her love, ALL her person, to her Son to which She gave her heart WITHOUT DIVIDING IT; and upon giving it to Him, She gave it to all of Humanity. Any other love, even the one which She felt for Saint Joseph, proceeds from that first and ESSENTIAL love**

7) The election of the virginal state on the part of the Coredeemer (or collaborator of the only redeemer) WAS NOT to close out some values of marriage, but constituted a BRAVE action in order to be consecrated totally to God

2 "Behold the slave of the Lord, be it done to me according to thy word." (in the Annunciation. Luke 1,38). Indicates a vocation of service and universal consecration, a love and a humility without limits, an absolute faith and hope; the union of which originates that from that moment She is converted freely into the Mother of God (in that moment Mary gave Humanity to God, which enabled Him to save everybody), and the Humanity begin its return to Him

1) Before the proposal of the angel to consent to be the Mother of the Messiah; the Virgin, by her own will, FREE and conscientiously decided to accept and be "slave (servant) of the Lord"; with what She declared Herself at the same time the full of humility servant OF THE WORLD since the Lord (God) is in the Humanity, in the World (1-Corinthians 12,27 and 2-Corinthians 5,14). She exists for her Son, which is to say for the others, revealing here her UNIVERSAL love consecration and without requesting anything in exchange: as "slave"

2) The inspirations of the Holy Spirit in Mary did not eliminate her human powers nor her freedom, to the contrary, they increased them; **therefore She knew perfectly from the Announcement what is necessary for her decision and that She was going to conceive in her virginal bosom the Messiah, the Son Of God and Savior of the Humanity. The Virgin, intelligent and reflexive, measured exactly her huge responsibility. In spite of the risks: Problems with Saint Joseph, possible death by stoning, her intuition of the Prophecies about the "Suffering Serf" and "Male of Pains", the responsibility of EDUCATING HIM; decided, without consulting anybody, to give her absolute acceptance without other motives than: her love, humility, faith and hope.** She renounced to the safeties of a life and "normal" (without any problems) marriage with Saint Joseph

3) God CONFERRED with Her in an encounter of freedom and mutual respect. If He had made Her to conceive Christ by force, against the will of the Virgin, it would have been a BAD example for a free world. God to accomplish his paternity of Jesus has WANTED to be associated with a human creature, that is to say with Mary, and HE HAD to request her assent. Even though God knows the facts before they happen, that does not keep Him from giving freedom so that the persons voluntarily accomplish them

4) Though Mary did not understand fully nor absolutely the Mystery of the Trinity (that is reserved to "God), She understood what is sufficient. **Without any palpable or visible proof: since they submitted Her to the tests of what is invisible, of what is incomprehensible and of the contradictory appearances, She has FAITH IN GOD (loved) and delivered Herself OBEYING HIM with her: "be it done to me according to thy word"; that She said in her own name and of all the Humanity (because this decision affected the entire world);** wherein is noted: a faith without conditions, a love and delivery without reserves nor limitations, a hope withstanding everything, an acceptance of any difficulty desired or permitted by the Father and that She COULD NOT change

5) Her faith in God (her love) was the greatest and fullest, since the "full of Grace" by the faith conceived and by the faith gave birth to God (Jesus is God); becoming, after her "be it done", REALLY and truly the Mother of God

3 The greeting "....." in silence of Mary. (called thus because it was unwritten. In the Visitation. Luke 1,40). Indicates her modesty, her desire of staying in a second place

1) Upon Elizabeth hearing the greeting of Mary, when She entered the house of Zachary, the child (John the Baptist) gave jumps in the womb of Elizabeth and together with her were filled of Holy Spirit. **Thus, Mary continued with her universal service without ANYBODY NOTING IT: preparing the harbinger of the Messiah, announcing the Gospel to him and bringing to him the Holy Spirit**

2) The Mother of God was the first who EDUCATED and served as EXAMPLE to Christ. He would transmit this education in his sermons, and nobody in that time would understand or realize its origin

3) Mary always conducts to her Son, He is the important. In the gospels She appears only when it is NECESSARY and disappears immediately, losing Herself silently in her Son. She always presented Herself withdrawn, in a second place, modest. She was such a disinterested woman and so full of humility, that She let see the Total Mystery of God and She remained in silence; one is hardly aware of her presence in the Bible. **It was convenient, to CONCENTRATE the attention in Jesus, that only He work wonders and be emphasized during his PUBLIC life**

BIBLICAL WORDS OF MARY

FOURTH WORD

4 "My soul magnifies the Lord, and my spirit rejoices in God my Savior; because He has regarded the lowliness of his slave; for, behold, henceforth all generations shall call me beatified. Because He who is mightily has done great things for me, and holy is his name; and his mercy is from generation to generation; on those who fear Him. He has shown might with his arm, he has scattered the proud in the conceit of their heart. He has put down the mightily from their thrones; and has exalted the full of humility; He has filled the hungry with good things, and the rich He has sent away empty. He has given help to Israel, his servant, mindful of his mercy. Even as He spoke to our fathers; to Abraham and his posterity forever." (in the Visitation. Luke 1,46-55). Here is noted: the knowledge of the Sacred Writings that Mary had, her happiness, and especially the recognition of the work of God; to whom She thanks in representation of her people, that is to say, of the Church. This song could be summarized in: one must give thanks to God, who is magnificent

1) This chant of gratefulness and happiness called THE MAGNIFICAT (because the translation in Latin starts with that word), is the external manifestation of the joy that the Virgin felt before the facts of the Annunciation (which She had kept hidden) and AFTER serving her neighbor, in this case Saint Elizabeth and her son John, to whom She brought the Holy Spirit. Mary began praising God: "My soul magnifies the Lord" in her own name and of the church

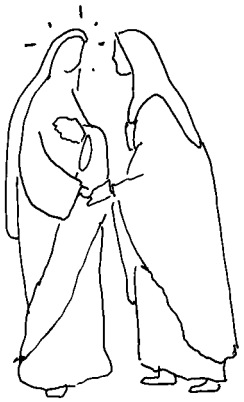
2) When She says: "my spirit rejoices in God my Savior"; her words reflect the joy of the spirit, difficult to express. She is conscious that the innocent is more obliged to express his gratitude to God than the pardoned guilty one, because the first has received from God a greater and more continuous Grace. **Furthermore the nearness of the Lord is a cause of joy and as nobody was so near to the Lord as his Mother, nobody enjoyed as Her a perfect joy**

Mary knew how to read and write; y

She knew very well the "Scriptures"

3) Mary confesses that She has found Herself in the very center of the kindness of God Savior "because He has regarded" Her. However She considers Herself with the "lowliness of his slave", insignificant. She said that if She had anything great it was not her merit but a gift and predilection of her Lord. Therefore, because She is his "slave" (not by winning some "lottery" upon being elected), by the SACRIFICE that it represents to Her to fulfil the mission given by God "henceforth all generations shall call me beatified"; letting it be clear that God is the Magnificent, the MOST "mighty", and the "great things" are not ONLY result of the personal qualities but FUNDAMENTALLY a free gift from Him; whose "name is holy"

4) In Her, as Mother of Our Savior, the Salvation is made present and the FULFILLMENT of the Promise of God is manifested splendidly; since He had promised that his "mercy would come to the faithful from generation to generation"



5) The Most Blessed Virgin does not accept passively the facts that are opposite to life. Her obedience to the Plan of God, who with his "arm" liberates, is united to her OPPOSITION to what is against that plan. She establishes the CHANGE of the bad human conditions, her preferential option for the "Poor of Spirit" (the full of humility); since She says that God "has scattered the proud in the conceit of their heart. He has put down the mightily from their thrones; and has exalted the full of humility"; not to tread upon those which are believed powerful before God, but to elevate them to "poor"

6) Upon saying that the Creator "has filled the hungry with good things, and the rich He has sent away empty", She refers to those who desire the ETERNAL things of God with all interest and as hungry; who will be satiated, especially when Christ appears in his glory. But those which are enjoyed in the things of the land, those who BELIEVE themselves rich before God, finally they will be bidden farewell empty of all happiness

7) Our Mother praises God on behalf of Israel, not the country nor racial, but the people of the faith (the Church); saying: "He has given help to Israel, his servant"; and being conscious that in Her is fulfilled the promise "of his mercy. Even as He spoke to our fathers"

8) In Mary was begun a new era "to Abraham and to his posterity forever"; that is to say for the descendants of the faith (Abraham is called the Father of the Faith), where there will be mercy for those which put all their confidence on God

9) The "Magnificat" was used as liturgical hymn in the first Christian community; and is full of phrases taken from the Ancient Testament, which demonstrates that Mary KNEW the "Writings" very well

5 "Son, Why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee." (when they find the lost Child. Luke 2,48). Indicate her origin and human greatness. Mary as Sister of the Men, knew what was necessary, but did not know what was reserved to God

1) After seeking the Child that had been lost, the thought of the fact that maybe they would not see Jesus again had to be a torture to Mary and to Saint Joseph. These words indicating her human relief. She was a HUMAN BEING as anyone, though treated in a special way because of her special fate

2) The life of Mary was not as a tourist trip where all is known about the tour and the form. **She knew WHAT WAS NECESSARY, but neither understood nor knew all completely in what refers to God;** at least not immediately. As any human, Mary was DISCOVERING the Messiah. Jesus answered to Mary (to the Church) that She should not be worry, that He would fulfil the will of his Father (though disappearing 3 days. Three in the Bible means: right or needed time)

3) If the Immaculate does not understand something or it sounds hard to her ears She does not react badly, but continues in the DIALOGUE of faith with God and submits to His will; since She knows that one does not understand Him, one accepts Him in the HEART (one loves Him), and that God makes known what is necessary to the persons

4) **The Virgin was not a possessive Mother, She EDUCATED and left the Child FREE in the caravan, waiting a day to seek for Him.** Of the years called "secret" it is said that Jesus was growing in wisdom and that Mary WAS MEDITATING in her heart the Mysteries of Christ; leaving her Son in total freedom, therefore She maintained her freedom before Him. She lets Jesus go ahead with his vocation, which He manifested here

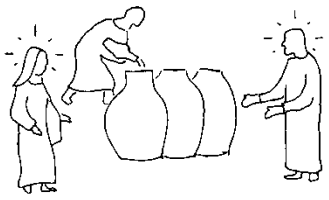
6 "They have no wine." (in the Weddings of Cana. John 2,3). Mary as the Partner of God; full with love and faith requests to God as Mediatoress of Humanity, that the Wine of the Alliance come; that is to say: the Salvation, the New and Eternal Alliance

1) Mary did not make a riot that would shame the bridegrooms. As the PARTNER of God, without anybody requesting it and without asking anything, She only told Him of the situation and had FAITH in that He would know how to solve it

2) The "full of Grace" intervened in the nick of time, demonstrating again her FREEDOM and her respect for the freedom of others; as She had already made in the Annunciation, upon accepting freely to be Mother of God

3) The <u>WINE</u> was referred to the "new wine" (Matthew 26,27-28) symbol of the Salvation, to the New Alliance (that comes out of the "jars" of the Old Jewish Alliance). Mary representing Humanity MEDIATED (interceded, advocated) for this, before God, requesting the coming of the Kingdom

4) Mary, as well as praying for the salvation before the Annunciation and who carried the Divine Grace (the Holy Spirit) to John the Baptist (the Harbinger), again HURRIED the beginning of the Gospel; demonstrating all that She can do by praying



7 "Do whatever He tells you." (in the Weddings of Cana. John 2,5). Expresses faith in God, upon believing and supporting as Partner the project of Christ, at the same time that it indicates what should be done. Here Mary is presented as mediatoress of God, before the Humanity

1) For Her what is important is Jesus, his word. To the humility test that Christ put Her with his apparent negative to solve the lack of "wine" Savior to Humanity, IN THAT moment, **She answered declaring Herself ALL of Him and inviting everyone to follow Him as associates. She did not say to God what He had to do, and She acted as spokesman of His will; as Mediatoress of God before Humanity**

2) Mary with that phrase showed the NORM of her life, or rather: To do the will of God

3) "Do whatever He tells you" said the Mother, "hear Him" said the Father (Mark 9,7); which means the same: obey Him. All holy wishes or good works comes from God. A proof that Christ recognized in the words of his Mother an echo of the voice of his Father is that, having alleged that his hour had not yet arrived, He abandoned his position of apparent negation and accomplished the miracle. **She requested that THEY DO (facts, not words)**

4) Our Mother knew very well to speak and to be quiet AT THE RIGHT TIME

THE HUMILITY OF MARY
THE LOVE OF MARY AND HER WORKS

1 What most should be imitated of Christ and his Mother is their HUMILITY, which means: TO SERVE others and TO OBEY God, that is to say, TO LOVE the World with concrete WORKS. One must not confuse this with MODESTY that is: reservation, simplicity in what is outstanding; the opposite of which is PRETENSE that is: showiness, boasting about what is outstanding; though almost always humility and modesty go together. POOR OF SPIRIT is the same as full of humility; its opposite is HAUGHTINESS, those who want others to serve them, the disobedient

2 To love in its triple objective: God, the neighbor and oneself; has always God as FINAL objective; since to love God and the neighbor is practically THE SAME (Matthew 22,37-40), one love growing in the same measure that the other one grows. **To love God it is NECESSARY to love the neighbor since God is basically in the Humanity, in the NEEDY person**

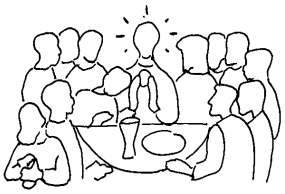
3 The humility removes the difficulties, and the faith (in God) establishes the first contact of the soul with God; because of this, the humility and the faith are the basis of the supernatural growth. **Considering always that faith without works, without love, is DEAD faith; and the love is expressed in CONCRETE works (1-Corinthians 13,2; John 10,25)**

Mary is an example of humility for being:

Serveress of the World and obey God

4 If the only visual witness of the infancy of Jesus was his Mother and it was She who after Pentecost transmitted it; then the two first chapters of Luke were communicated by Mary, though possibly not to Luke himself. There are there complimentary descriptions of Zachary, of Elizabeth, of Simeon and of Anna; of She herself it does not say almost anything. She was very modest and full of humility since the information about her surprise and incomprehension (Luke 2,18; 2,33 and 2,50), could only have come from Herself; the emerging Church that was venerating Her so much would never have given news that, though APPARENTLY, could have tarnished Her. In the Gospels She appears a moment and disappears right away, She always presented Herself in a second place, modest. She was so disinterested and full of humility that She remained in silence; one almost does not realize her presence in the Bible. **Mary always leads toward her Son, what is important is Jesus; as is noted in the presentations to God-Father, to the shepherds and "Magicians"; acts with which She serves the Humanity, showing Jesus to them**

5 Mary considered Herself the least thing, with "the lowliness of his slave" (Luke 1,48); and if She had something great She did not consider it her merit, but a gift and predilection from the Lord. Therefore in the Annunciation She was disturbed; that is to say She blushed by a treatment of which She felt unworthy, upon measuring the difference between the MODEST concept that She had of Herself and the excellence of the highest expressions with which the angel was venerating Her (full of Grace and the Lord is with thee)



6 When Mary declared Herself slave, SERVANT of the Lord, She was declaring Herself at the same time SERVANT OF THE WORLD; since the Lord is in the Humanity, in the World. Her "be it done" indicated OBEDIENCE to God and a universal service consecration, resembling Jesus who came to serve. She exists for her Son, which is to say for the others (since Humanity is included in Jesus, by being God; 1-Corinthians 12,27 and 2-Corinthians 5,14), in the same way as Jesus is man for the others. In Her is found the most authentic and perfect imitation of Christ; since all the life of Mary was to collaborate to the salvation of the World by Jesus (that is to say: as Coredeemer), confirming these words with FACTS and without requesting anything in exchange; that is to say: as "slave" Mary served the world co-operating with Christ, and made it by THE CROSS, with the following:
1) **With the offer of her Son EDUCATED by Her,**
2) **With her love as Mother,**
3) **With her faith,**
4) **With her suffering,**
5) **As woman; at the same time representing the Humanity and the Church in order to:**
6) **Accept the salvation and**
7) **Feel pity for Jesus**

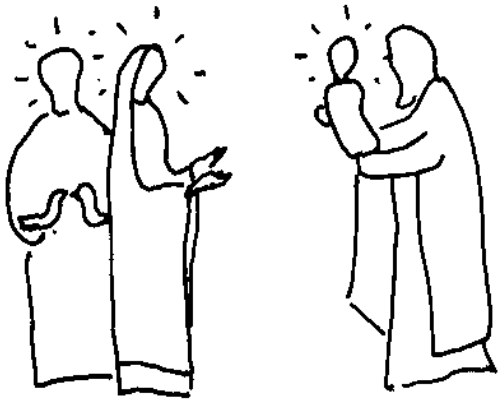
7 The Incarnation of God was carried in silence by Mary, not telling it to anybody (initially, God communicated it to Saint Joseph and to Elizabeth), in spite of the risk to her life and of the great privilege that was corresponding to Her by being Mother of the Messiah; a condition that a lot of women since David had wished for. Which aside from her respectful humility before the miracle shows She was so full OF GOD, accompanied necessarily by an absolute FREEDOM and safety, that everything else: risk, danger or glory; did not mean anything to Her

8 Mary went to HELP in a hurry, without losing a moment, her relation Saint Elizabeth; to do her the huge service of announcing the Gospel to her, at the same time as **TO PREPARE the harbinger of the Messiah by taking to him the Holy Spirit**

9 The Sacred Family did not call the attention of its countrymen, it was one more among the people. Mary as the wife of a carpenter, shared an austere and hard life. She was the full of humility and strong woman that had: to care for and to educate her Son, to seek the water, to clean the household, to sew, to grind wheat. Also She experienced: the temptation of the monotony, the sweat of the work, the suffering, the flight to the exile community and to be the Mother of a condemned and crucified man

10 Mary loved and was concerned for her neighbor; and to the APPARENT negative of Christ in Cana to solve the lack of Saving "wine", that She was requesting, She reacted by inviting all to OBEY the will of God as She was doing (John 2,5)

11 Observing Mary and her life is perceived her free and extraordinary docility before God. To the grievous and little understandable scenes She answered with sweetness, silence, studying the words calmly and keeping them in her heart. **She was always following Jesus; She was the most attentive and loving of his disciples, the one who understood Him in depth. She never muttered nor showed Herself indecisive in OBEYING God, which is achieved with much effort and will.** Being Queen She stripped off Herself and the use of her maternity to follow her Son as a faithful DISCIPLE (John 2,12), humiliating and abasing herself (as Christ who from being God was made Himself mortal). The Virgin made of her life an offering to God, without keeping nothing for Herself, **She even gave her Son;** looking upon Christ not as her property, but as something owned by ALL together with Her



12 At the hour of the victories and of the miracles, Mary HID Herself. But in the hour of the humiliation, by the cross, She advanced and placed Herself in the FIRST rank with dignity and silently to continue co-operating with the Redeemer; to the contrary of all her previous attitudes where She always procured to remain in a second place. The Immaculate, upon dying, rose to heaven modestly and full of humility without the people noting it

13 Because of the haughtiness of Eve the sin came to the world, and by its OPPOSITE, the humility of Mary, the salvation arrived

In the Sermon of the Mountain (Matthew 5,1-12) Jesus PROCLAIMED the BEATITUDES (beatified is the happy in heaven) developing the form of life, full of humility, that originated the HAPPINESS of his Mother; and so that She serve as EXAMPLE, since Jesus himself learned them "from Her (others Beatitudes given directly to Mary in: Luke 1,45; 1,48; 11,27 and 11,28)

15 In Mark 3,31-35 (and in other parts that tell what is the same: Matthew 12,46-50 and Luke 8,19-21); Mary instead of entering the house where the Messiah was preaching, to greet the Son with motherly pride and be opened way among the people, calls gently and waits MODESTLY to be received by Him. There it is told what other persons, enemies of Jesus, say of Mary. Since in the middle of the OPPOSITION and ENTHUSIASM that there is in connection with Him; Mark (who always presents Jesus as compared to these two states) tells that Christ being surrounded of enthusiasts, a OPPOSED person in contradiction to the soft call of Mary announces loudly: "Behold, thy mother and thy brothers are outside, seeking thee"; and indirectly it says to the auditory: Behold of what so poor and ridiculous family comes their master (since they were common people). As well as there would be a "Behold, the man" (John 19,5) that would bring ridicule upon Jesus in his passion, there is here an advance of the same that implicates Mary in the same affronting slight: Behold, the woman, see this common woman that is his mother. And to CLARIFY to the oppositor **there is the testimony of Christ Himself about his Mother; who knows that She fulfils thoroughly the will of the Father (Luke 1,38; John 2,5), therefore She is DOUBLY Mother and more yet by the immense fullness of her Grace, says: "Whoever does the will of God, he is my brother and sister and mother". Jesus here PROCLAIMS the humility of Mary, in the interior of a house; in Luke 11,28 He does it outside, so that She serve as example.** Furthermore Jesus meant that the real relationship with Him is not obtained only by material familiar links but, basically by the Divine Grace, by OBEYING HIM; with what He defined his FAMILY OF FOLLOWERS and differentiated it, HE DID NOT REJECT IT, from his PHYSICAL FAMILY. The Virgin Mary was not the only relative that was following and believed in Christ; since Judas Thaddeus, "brother" of Jesus (Mark 6,3) and son of Mary Cleophas (Matthew 27,56; Mark 15,40), was one of his apostles (Mark 3,18 and Luke 6,16). Mary Cleophas, who was "sister "of the Virgin (possibly relation of Saint Joseph) therefore "sister "of Christ, also was following Jesus (Mark 15,40 and John 19,25)

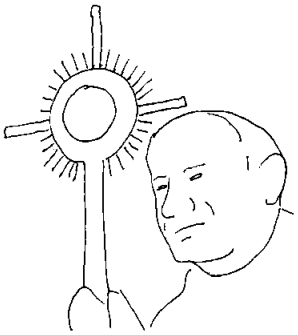
16 By the PROCLAIMED will of Jesus on the cross: Mary as MOTHER-EXAMPLE of the Church, full of humility, served her and cared for her

17 The Vatican Council II of the year 1964, Paul VI being Pope, indicated Mary as "outstanding among the full of humility" and "as most excellent exemplar in charity" and of the perfect union with Christ

THE FAITH IN GOD OF MARY
HER LOVE AND THE TEST OF HER FAITH – 1

1 THE FAITH as a rule, is to believe in "something" that cannot be seen nor proven unequivocally; the faith can grow or vary and it does not suppress, necessarily, the surprise upon knowing MORE about that "something". It is called KNOWLEDGE BY FAITH when "something" is known by believing in it, without proving it. The faith disappears and become CERTAIN KNOWLEDGE of that "something", when, unequivocally, it is proven

2 FAITH IN GOD: is not only to believe that He exists, neither is it solely an intellectual process that jumps from initial bases to final conclusions, nor is it only to accept the supernatural truths without proving them; it is, fundamentally, an INFUSED vital attitude (inspired, donated) by God that commits all in the person and **consists in to believe and TO HELP to fulfil the plans of God; in other words: in TO LOVE; because the faith (in God) without love is DEAD faith (James 2,14-26; 1-Corinthians 13,2) and love is expressed with works, as Christ demonstrated it upon MAKING his sacrifice. The faith in God is acquired or is once again acquired through: the prayers, the sacraments, and the active exercise of the virtues; that is with WORKS. To have faith in God is not to remain in simple concepts and it is to be, in principle, A MISSIONARY**



3 Mary possessed the religious knowledge of the Jews of her time; but furthermore She had a knowledge by faith in God, fruit of her personal prayers. In any event **her greatness does not come to Her of her lesser or greater knowledge, but of her LOVE united to her faith.** Being the first of the believers, Mary fulfilled the TO BE MADE CHILD for the UNLIMITED confidence in God. She recognized a God not only unable to be mistaken or of cheating, but desirous of communicating to his creatures the NECESSARY truths. That is why at the Annunciation (as comparing with Sofonias 3,14-17), Mary is revealed as WOMAM OF SION: that is to say, the faithfull person, the Crurch model

4 The faith of Mary, before the angel, can be better appreciated upon comparing her attitude with that of Zacharia (in the Annunciation of John the Baptist); who was afraid and DID NOT BELIEVE, becoming because of this mute; though it should have been easier for him to believe, considering that: he was a priest with knowledge of the history of Israel where similar events had happened and furthermore the angel appeared to him in the Shrine

5 Since BEFORE the Annunciation Mary already had the greatest FAITH IN GOD (the love) that could be imagined, therefore God chose Her as PARTNER (Luke 1,30). When She asked about the How?, She did not doubt, She only asked about the WAY in which She was going to be Mother. The response of the angel and the inspiration of the Holy Spirit, gave to Her a knowledge proportioned to the situation whose assent it was requesting and an absolute assurance of what is of faith. Therefore **though She was submitted to the tests: of what is INVISIBLE, of what is INCOMPREHENSIBLE, and of the CONTRADICTORY APPEARANCES; She relied on her Lord (to believe that one can conceive without a male, is so much as believing that a male is going to have a childbirth),** and without ANY proof She gave Herself and granted her "be it done" in which was demonstrated a full faith and WITHOUT CONDITIONS

To have Faith in God is TO LOVE,
and it's very different
to believe that God saved you

6 In the Annunciation; Mary, reflexive and intelligent youth, evaluated exactly her huge responsibility in the decision. In spite of the risk: problems with Saint Joseph, death by stoning, her intuition of the prophecies of the Messiah as the "Suffering Serf" and the "Male of Pains" (Isaie 53,3) whom She would have to take care of and educate; She decided without consulting anybody giving her ABSOLUTE acceptance without other motives than her humility, her faith, her hope and her LOVE. **She renounced to her plans, to her safeties, to what She saw; and was submitted to what is insecure, to the promise, to what could not be seen; and without demanding guarantees.** Attitude that She would maintain all her life, in spite of her pains and sufferings

7 In the Annunciation; the angel upon informing Her more about the plans of God APPARENTLY offered to Her a support for believing in her virginal maternity, pointing out to Her a similar fact (because it is very different from the healing of barrenness) in her relation Elizabeth and telling Her that to God nothing is impossible; but this information WAS NOT requested by Her, and until that moment were only words. In any event; by what is known of Mary in her life it is proven that her faith was such, that IT DID NOT need supports nor proofs

8 The faith in God (the love) of Mary was (from before the Annunciation, proven there and continued) the greatest and most absolute that can be imagined, since by the faith She CONCEIVED and by the faith She GAVE BIRTH to God. It could have happened that if at some moment there had been a lack of faith, it might not have "been possible to accomplish the miracle; as similarly, but contrariwise, it happened to Peter when walking on the water; in the beginning all well, but after a time because of the little faith that he had in that moment he began to sink (Matthew 14,29-31)

9 The main thing is LOVE. In the Annunciation Mary receives FIRST the name of: "full of Grace" (full with Divine Love); THEN, in the Visitation, She receives the name of: "she who has believed"; that is to say, of the person committed WITH GOD and its VOCATION (or rather: the plans of God for Her); since it is not the same TO BELIEVE IN GOD (to believe that He exists), as TO BELIEVE GOD to believe in his promises and to help Him. The faith in God includes both concepts

10 In the Visitation, the Virgin is recognized as the one who has the "knowledge by the faith" when Saint Elizabeth says to Her: "Beatified is she who has believed". The Holy Spirit through Elizabeth declares the SUPERIORITY of the "Knowledge by the Faith", over the material or purely rational proof

11 If it is considered that among the most efficient methods to destroy a person is counted the CONTINUOUS tests without stopping, to wear down, the most hazardous was in those thirty years under THE SILENCE OF GOD (his not complete communication) before Christ expressed Himself; and in view of the **CONTRADICTORY APPEARANCES that were:**

1) **Mary saw Him born in the time and believed Him eternal**
2) **Saw Him weak and lying on the hay and believed Him almighty**
3) **Saw Him poor in a cave of Bethlehem and believed Him Creator of the World**
4) **Saw Him fleeing from King Herod and She did not cease believing that He was the King of Kings**
5) **Saw Him needing food and to be dressed and believed Him Lord of the Universe**
6) **Saw Him rejected by some who said to Him "insane" and believed Him the Eternal Wisdom**
7) **Saw Him crucified and dead in the most infamous of tortures and believed ALWAYS that He was God and would resuscitate**

12 Mary was not a strange being between goddess and woman; She was an exceptional human being, but without ceasing to be it. Preserving her VIRGINITY OF THE FAITH (without losing the faith in God) She traveled the human roads. When She did not understand or was surprised at God for something She did not react rejecting or deferring, but MEDITATING and keeping in her heart the events that as live recollections were giving light to what was little understandable (first She reasoned and then She kept it in her feelings); as when She found the lost Child or in view of the contradictory appearances. Even if something sounded hard to her ears She insisted on the DIALOGUE of faith with God since She knew that one does not completely understand God, one accepts Him in the HEART (2-Corinthians 3,3)

13 It is not that God by hardness tried the Virgin with many tests, but that her unique position in the salvation contained those tests

14 The inspirations of the Holy Spirit in Mary did not eliminate her human powers, her freedom, nor her capacity of reflection; to the contrary, they increased them. Mary let her Son be in total freedom, therefore She maintained her freedom before Him. **The Virgin was a WOMAN OF INITIATIVE (She was not passive, quiet or shy), She was a FREE woman since:**

1) **She did not remain quiet before the proposal of the angel but asked How?**
2) **She alone decided to accept the responsibility of being Mother of the Messiah**
3) **By her own initiative She went to help Saint Elizabeth**
4) **In the "Magnificat" She did not doubt in saying that God demolishes the haughty, those who believe themselves powerful, and exalts the full of humility**
5) **When She did not have where to give birth to her Son, She sought and improvised a cradle**
6) **She fended for Herself alone at the moment of the birth**
7) **When the Child was lost, She did not remain paralyzed nor with crossed arms**
8) **In Cana while everybody was amused, She was vigilant of their needs**
9) **In the Calvary when all was already ended and there was not anything to be done, then yes, She remained quiet suffering in silence for afterwards**
10) **To join the disciples together again in Pentecost**

15 In Cana, Mary loved and DID NOT need miracles to believe. **In the Passion of Christ; all the faith and the hope of the Church was concentrated in Mary, who DID NOT need that Jesus appear to Her resuscitated (She did not accompany the women to the sepulcher and in the Bible it does not say that Jesus resuscitated appeared to Mary).** The Virgin had faith and HOPE (the faith begets the hope); therefore She was waiting patiently not only for the help of God, co-operating with Him, but to possess God Himself

16 As Jesus is God He CANNOT be a model of faith in God, in Himself; there has to be ANOTHER person, in this case his Mother, that serves as model of faith in Him; and as Abraham is called the "Father of the faith" by relying on God and cooperated with Him, for all the more reason Mary deserves the title of "Mother of the faith"

17 The Vatican Council II (year 1964) with the Pope Paul VI, indicated Mary "as most excellent exemplar in faith"

MARY AND THE CHURCH

MARY: REPRESENTATIVE, FIRST CHRISTIAN AND EXAMPLE OF THE CHURCH - 1

1 Because Mary is Mother of the God-Man She gave to Jesus the humanity, in which all are INCLUDED (2-Corinthians 5,14) and, that served Him to save; therefore She by DIVINE desire represents Humanity and especially the Church, whereof She is the FIRST of her members (Mary is WITHIN the Church). This is proven in:

1) THE ANNUNCIATION. Where Mary is presented as the "Woman of Sion" (compare with Sophonia 3,14-17) and as ARK OF THE NEW ALLIANCE (because is the Mother of God, She is his perfect Shrine; furthermore She is covered by the shade of the Highest. Compare with Exodus 40,35); that is to say as representative of the Church, therefore She can accept the Incarnation of God in the name of the Church. And where She is the first servant of the Lord and the first to whom God shows the Trinity Mystery

2) THE VISITATION. Where is symbolized the encounter of the Ancient Testament: Elizabeth with the New: Mary; who is presented as the Ark of the New and Eternal Alliance (as is noted comparing with 2-Samuel 6,9-12). In the "Magnificat" Luke presents Our Mother as spokesman of Israel, which is of the Church

3) THE BIRTH OF JESUS. Where Mary, as the Church, gives birth to Him

4) THE PRESENTATIONS. Where She presents Jesus to God-Father and to the Humanity (represented by shepherds and "magicians"), as the Church does. Also when the Child Jesus is found in the shrine, He tells Mary (to the Church) that He will carry out his mission, even if He disappeared for 3 days (three in the Bible means: right or needed time)

5) THE CANA WEDDINGS. Where Mary representing the Church requests and prays for the Humanity before God, at the same time that She presents God to the Humanity

6) THE CROSS. Where because the Virgin is the representation of the Church is entrusted, by Christ, to the loved disciple and at the same time he is entrusted to Her. Furthermore here Mary accepts the salvation, offers Jesus (whose humanity, that served Him to die as Man, was given by Her) and feel pity for Him, on behalf of the Church

7) APOCALYPSE 12. Where the "woman" is at the same time Our Mother and the Church. Whose central theme is to show God as King of the World that guarantees and protects the Church in the persecution

Christ is the Church,

Mary represents the Church

2 The Mother of God is the first, example and represents the Church; but She is not this by Herself. Mary only REPRESENTS, while Christ is the IMPERSONATION of the Church by being God made Man. Mary is the FIRST member of the MYSTIC BODY OF CHRIST (union of all the Christians), that is the Church. Jesus is the HEAD OF THE CHURCH, its impersonation

3 THE CHURCH is the Kingdom of God, the union of all the Christians (that extends from heaven and purgatory to the earth). In the earth is a MATERIAL guarantee of the fact that God always attends his people; and is here to sanctify ALL (through the sacraments, her teaching and her direction). **In Mary the Church began as intimate UNION with Jesus; and as from Pentecost as an organized INSTITUTION, sacramental (that sanctifies by the sacraments and teaches) and hierarchic (that has levels of hierarchy and direction); with what she became thoroughly formed**

4 God said: "It is not good that the man is alone" (Genesis 2,18). He knew that the WOMAN in Mary and afterwards in the Church would be useful to the man, which is to say to Jesus. **In Mary God dignified the woman, and with Her the Church,** to the highest

5 The new Eve is FIRST Mary and then the Church; issuing of the open side of Jesus, new Adam, during the "dream" of his death; in a more absolute sense than is said of Eve (Eve means: mother of the living) coming from the side of Adam since, in the Cross, Mary was proclaimed Mother-Example (in the cross there is a "Pentecost "according to John)

Saint Joseph is Protector of the Church

6 It is divine law that one SHOULD imitate Christ, but the weakness of the human nature is great and is discouraged easily before the excellence of this example. Therefore, God proposed other examples in the saints of the Church; especially one in the principal FEMININE paper, in whom the Holy Spirit is manifested fully, and that is near to Jesus at the same time as to human nature: Mary. Besides, **Jesus proclaimed Mary as MOTHER-EXEMPLE (inside of house, Matthew 12,50 and Mark 3,35; outside, Luke 11,28; on the cross, John 19,26)**

7 As Jesus is God He cannot be a model of certain aspects; therefore Mary is in the Church as:

1) Model of faith in Christ

2) The example of every soul in its spiritual holiness progress toward God; and

3) The example of the perfect union with Jesus. The Virgin is always the FIRST of the Church in receiving, and in unique manner, what to ALL is going to be given. Her personal attitudes serving as examples, as well, as the action of God in Her. She is above all, someone IMITABLE by being Model of the CHRISTIAN; in who:

1) To accept thoroughly the word of God produced the best fruit, since

2) In the Virgin God was incarnated by means of the Spirit (She had Christ in Her, in her heart) and

3) She gave Herself to the Humanity (from Her and with Her Jesus was given to the others)

8 Mary, as Mother, forms part of the salvation plan of the Messiah; since nobody as Her was united spiritually and vitally to Him. Therefore; **all the Privileges of Mary are based on Jesus, are only surpassed in degree by his humanity, and are common to the Humanity and to the Church**

9 Mary is FIRST before the rest of the Humanity, since She is:

1) Mother of God; and She was the first to be:
2) Graceful
3) Believer
4) Disciple
5) Collaborator
6) Saved in body and soul, and in being
7) Crowned, by the merits of Christ

Therefore each man and woman continuing the example of Mary can:

1) **GIVE BIRTH spiritually to Jesus, each one in himself (by doing a good deed), by work of the Holy Spirit; as the Mother of God**
2) **Be HOLY, because the Grace of God can sanctify the total being (body and soul); as the Immaculate "full of Grace"**
3) **Belong EXCLUSIVELY to God and be devoted to his service, within the material VIRGINITY and of the Faith**
4) **Have fully spiritual brothers by having a Father and a common Spiritual Mother, something which is source of UNITY. At the same time being able to be their MOTHER, upon causing Jesus to be born in them (causing them to do some work with love)**
5) **HELP Jesus to achieve his objective (as Associate), CO-OPERATING to the redemption (as Coredeemer), and intervene as A MEANS so that other brothers find God (as Mediator dependent on Christ)**
6) **Be redeemed (saved) in the TOTAL BEING (in body and soul); as is Mary**
7) **Be crowned with the Grace and the glory; as is the QUEEN of the World, because She is the SERVANT of the World**

Mary is
Model of Humanity
and Model of the Church

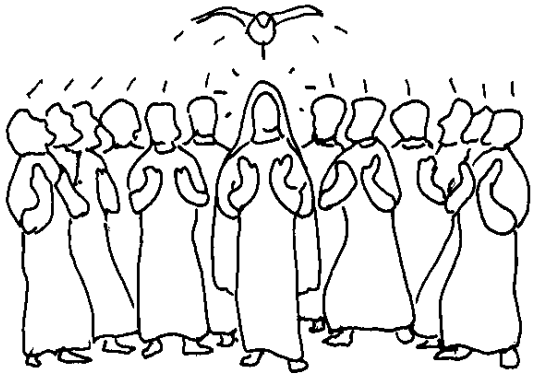
10 The Divine Grace of Mary is superior to that of the rest of the Church, because it depends immediately and ABSOLUTELY on that of Jesus, and it is not by depending on ANOTHER creature that She is what She is and what She has

11 Mary helped DIRECTLY in the Incarnation and Salvation, while the rest of the Church ONLY distributes the results

12 Mary nor the Church are jealous nor selfish. They (together with God) share their kindness, multiplying their glory and presence BY MEANS of the saints and elected

13 Mary has the holiness that corresponds to the MOTHER of God. The holiness of the Church is the one which corresponds to the "wife"

14 Mary, as the Church, makes of her life an offer to God SERVING her neighbor, praying, requesting for the world. That a DEPENDENT and secondary mediator is needed before the Principal Mediator, that is to say: before Jesus; is valid for the Church as well as for Mary, not as a need that is imposed to God but because He had it thus



15 Mary is not a prophetic symbol of what the Church will be, but its first and perfect accomplishment. With Her one arrives to understand what the Church is, much better than with purely abstract concepts (immaterial ones).

All that Our Savior has put in the Church He has first put in his Mother; therefore:

1) **Like the Mother of God; the Church GIVES BIRTH to Jesus in her members (in the baptism), conceived by the Holy Spirit**
2) **Because Mary was Immaculate and represented the Church; this has already reached the perfection of the HOLINESS in Her**
3) **As well as Mary gave birth to her Son and remains Always Virgin; thus the Church gives birth to her members and without losing the VIRGINITY OF THE FAITH (belonging exclusively to God)**
4) **The Church is MOTHER of its members; continuing in the baptism and the sacraments the maternity and maternal cares of Mary**
5) **The Church was created by Christ to continue His work and to serve as PARTNER, COREDEEMER and MEDIATORESS dependent on Him; as Mary**
6) **In Mary as her representative; the Church is destined to be completely in BODY AND SOUL, with Jesus, in heaven**
7) **As well as Mary is crowned QUEEN by being servant, the Church also is Queen by being SERVANT of the World**

16 As well as the Church is One, Holy, Catholic and Apostolic; Mary is:

1) **One (for her absolute union with God, by her unity with God; for being unique)**
2) **Holy (for being Immaculate)**
3) **Catholic or OF ALL (for being Mother of all)**
4) **Apostolic (joined and served the Apostles and continues doing so with their successors)**

17 IN PENTECOST the Church WAS BORN as sacramental ORGANIZATION by work of the Holy Spirit and of Mary Virgin, while the apostles and the disciples "All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brothers" (Acts 1,14 and Acts 2,1-3. In the cross, where Mary was proclaimed Mother, Jesus "gave up his spirit"; where there is a "Pentecost "according to John 19,30). If her birth was SPIRITUAL; the Mother had to be spiritual, full of Grace, full of the Holy Spirit. Therefore the divine life that abounds in the Church is present in Mary (as Mother, and because God so wills it) in an overabundant way, as the EFFECT over abounds in its CAUSE. (there is more water in all the sea: the cause; than water in the sands of the beach that this wets: the effect). As well Mary as the Church are Shrines of the Holy Spirit

18 As well as Mary educated, supported and fed Jesus since He was born; She also did it with the Church since Pentecost, as every MOTHER; because the Church is the Mystical Body of Christ (the continuation of his body), of which He is the Head (the impersonation)

19 Mary and the Church exercise the same sort of maternity, though that of the Church finds in that of Mary its MODEL. The two are Mothers of the Humanity; not forgetting Christ, reducing their love for Him or postponing Him, but by their total and intimate union with Him. If Mary is Mother of all the Humanity then She is Mother of a special PART of it, that it is the Church

20 The Church without Mary is not the real Church of Jesus Christ, that from the first moment watched Her through Jesus and equally watched Jesus through Her (John 19,26; Acts 1,14 and Acts 2,1-3). She was: WITNESS in the emerging Church of the origin and the human education of the Messiah, at the same time that She was symbol of the absolute LOYALTY to God, and means that ATTRACTED the manifestation of the Holy Spirit

21 The Church is "WIFE OF CHRIST", not by forming with Him an only flesh but by forming an only spirit; mystical union (spiritual) whose image, though IMPERFECT, is that of the husbands. Mary represents and is example of the Church; accomplishing with her maternity in a perfect and absolute way all what the Church is as "wife", that is to say, as BELOVED of God and UNITED to Him. Mary from Pentecost, as MOTHER of the Church, continues regenerating and caring for the Apostles and disciples of the Messiah because She is the PRIVILEGED place of the presence of the Holy Spirit, never separating from Him and becoming from that moment his Mystical and Spiritual Wife

22 Not by using the word and image of MOTHER, as source of LOVE and LIFE, must one remain a prisoner of it; since at the same time Mary is Mother of the Church and She is within the Church. She is SISTER OF THE MEN, by being daughter of Adam and saved by Christ (the earthly mother is also spiritual sister of her son)

23 In the emerging Church the function of Mary was not to order, but TO LOVE and to pray (things that are done in silence). She did not occupy a position of authority, but was her first and most important member as privileged place of the presence of the Holy Spirit. Her hand was not keeping the "keys of the Kingdom", but her prayers were supporting the hands of the apostles that were keeping them; and She was the center that ASSEMBLED the praying Church, as MOTHER-EXAMPLE

24 The Mother of God does not have DIRECTLY (as the Church on earth has) the magisterial mission (teaching), of sanctification and of government; because her own mission was to give Christ to the world, function not only THE MOST ELEVATED but more truly a model and FIRST with relation to all the others. Jesus, made present and offered by priestly hands, is that same one with whom She is FOREVER joined by an exceptional link; because of this, the dignity of the divine maternity of Mary is incomparably SUPERIOR to the priestly dignity. Mary does not give the sacramental absolution (pardon) reserved to priests (John 20,23 and Matthew 16,19); but as Mediatoress (dependent on Christ) achieves from God the repentance for the sinner, without which the words of the priest would be useless. The Most Blessed Virgin MAINLY received the Holy Spirit in her conception (in that moment She was filled with Grace), in the conception of Jesus and in Pentecost; when God filled each one of those present in accordance to their dignity and preparedness, therefore Mary received greater fullness

25 It is just that the personal contribution of Mary to the salvation, wanted by God, is remembered and is made present there where is remembered and is made present the work of Jesus Christ: THE LITURGY. Bearing in mind that **to celebrate by the intentions of the Queen, serves the kingdom**

26 In the Church in constant Pentecost; the apostles and the disciples of all the nations persevere in prayer TOGETHER with Mary, the Mother of Jesus, to achieve the UNITY of the Church and of the family of God as Christ determined

27 The Vatican Council II of the year 1964, Paul VI being Pope, indicated Mary as "preeminent and singular member of the Church, its prototype and most distinguished model" and honor Her "as most excellent exemplar"

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